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THE
MISSIONARY HERALD.

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THE receipts for February were in advance of those of the corresponding month a year ago; from donations by over \$4,300 and from legacies by over \$1,000. For the first six months of the financial year the total gain is \$17,691.35, of which over \$8,000 is from donations and over \$9,500 from legacies. For so favorable a record let us give thanks, while we push vigorously for the much larger sum needed during the remaining months of the year.

THIS number of the *Missionary Herald* will reach most of our readers within a day or two of the Foreign Missionary Sunday, March 22, but too late for use on that day. The proposal for the observance of such a Sunday has met with a cordial response, and we trust that it will prove a success in all respects. The special form of missionary revival now needed is one in the churches at home, that they may provide the means for maintaining the laborers already in the field, and for sending forth those who are ready to go.

WE know not just what to make of a report that, in the closing hours of the late Congress, the United States Senate rejected the Brussels Treaty, the design of which was to provide means for the Congo Free State for the suppression of the liquor and slave trades. We had supposed that the signatures of the seventeen powers having part in the Brussels Conference were definitely affixed to the agreement, save that Holland at the time declined to enter into the arrangement, and was given six months in which to affix her signature. This Holland did a day or two before the expiration of the allotted time. We cannot think it possible that our Senate would withdraw from a compact entered into for such humane purposes. It would be a lasting disgrace to our country if the report as to the action taken should be confirmed.

PRESIDENT FULLER, of Central Turkey College, writes that work in the college, interrupted so sadly by the fire, is now going on as usual, and that, amid all the depression caused by the burning of their building, they are greatly cheered and strengthened by the tokens of deep affection felt by all classes for the institution. The very poorest of the people, including the Old Armenians, and even the Moslems, are generally glad to give at least a "love token," as they call it. Mr. Lee, of Marash, writes that one could hardly measure the influence of the college for good in all that region. "Relatively speaking, there is no comparison between the power of this institution for good here and one of similar size in America."

SOME generous responses have been received to our requests given last month for books to be sent to several mission fields. Yet we have by no means sufficient responses to meet the calls. We would like a great many more copies of Peloubet's or other Notes on the International Lessons for last year or for any year. Providence "Bible Lesson Pictures" are also in great demand. We would like also to send out many more volumes of "plain, straightforward sermons," and commentaries on the Old or the New Testament. There must be even thousands of copies of Notes of the International Lessons of previous years standing on the shelves in Christian homes in America which could be well spared for the use of native preachers and teachers in Turkey, Japan, and other parts of the world. Gifts of books may be forwarded to C. E. Swett, No. 1 Somerset Street, Boston.

NEED we commend to the attention of all our readers the extracts from the letters of missionaries, given on another page, in reference to retrenchment? Since that article was in type a score of letters of a similar character have been received. Our brethren at the front find it impossible to believe that the churches in this land can not or will not come up to their help. The sum asked for seems so small compared with the wealth that is rolling in upon the people of America that our brethren who have given their lives to the work of foreign missions cannot understand the failure on the part of the churches to support them. We must add here a few words from Principal Kozaki, of the Doshisha at Kyōto, who writes: "You have given these twenty years most generous help to our work, and to propose such reduction at this critical time is simply to do away the works of these many years. When we come just at the point of partially realizing our hopes, we have fallen into such a state as to be forced to send away these promising workers. This is most heart-aching to think of."

A LETTER is before us, written in Armenian characters, translated on another sheet, addressed by a committee of the Protestants of Oorfa, Central Turkey, to the American Board, expressing their hearty thanks for the sending of Miss West and Miss Mellinger to labor among them. These writers speak of their fathers and themselves as having lived like sheep without a shepherd, and as "going on by touching the walls, like blind men in the darkness." But they are full of joy at the coming of these teachers, and they say: "We can't explain the ten thousandth part of the gratitude that we have in our hearts for the benevolence and charity and grace that this blessed society has shown to us."

MR. LEE, at Benguella, West Africa, maintains a class, formed some time since, consisting of boys who had until recently learned all they knew about religion from the Roman Catholic services they had witnessed. On a Monday morning, in December last, while Mr. Lee was busy at work, these boys came, and when asked what they came for, they replied, "To church." Mr. Lee told them that it was not a church day; but they answered that it was a saint's day and they wanted a service. They were told that Protestants did not keep saints' days, and the principal reasons for not doing so were stated, as far as possible. But Mr. Lee adds: "It was of no use; they had come for a service and a service they would have. So I not unwillingly held one, and enjoyed it much."

THE cholera has made sad havoc in Central Turkey, but it is now abating in force. Fourteen hundred is the last estimate of the number of deaths in Antioch, and three hundred in Adana. Rev. Mr. Adams, of Kessab, says that the disease was brought into Syria by pilgrims from Mecca, among whom the mortality has been frightful. The exemption of the Protestants has been something remarkable. Moslems and members of the old churches have fallen on every side, but the Protestants have been singularly spared. *Woman's Work for Woman* records the exclamation of a Moslem official in Northern Syria, "How is this, O Christians! Has God spread a tent over you, out of all the people of this city, to preserve you from death?"

WE learn that Rev. Dr. L. N. Wheeler, well known as a missionary of the Methodist Church in China, has taken the agency of the American Bible Society in that empire, and has also become the editor of *The Chinese Recorder*. These positions were left vacant by the departure of Rev. Dr. L. H. Gulick, who has rendered such excellent service not only in China but in many other lands, and who is now an invalid, living with a son at Springfield, Mass.

THE moral condition of the people in Mexico is indicated by an incident which occurred at the City of Mexico on Sunday, November 23, 1890. Here, as in Roman Catholic Spain, bullfights are the special amusement for Sundays, and these debasing sports are participated in by priests as well as people. On the occasion referred to 10,000 persons were present, but the bulls fought badly and the spectators expressed their disgust by hissing. One of the matadors was caught on the horns of a bull and tossed high into the air, and as he fell upon the ground was terribly gored, and was carried off apparently dead. He rallied soon and returned to the ring, yet again fainted and was removed, and his wounds pronounced fatal. But this did not hinder the cruel sport; five more bulls were admitted, and because they did not fight ferociously the spectators became enraged and threw their chairs and tore away the railings. The bloody death of one man was not enough; they cried for more ferocious sport. Such was their wrath at the *tameness* of the affair that they demanded a return of their money, and this demand was granted by the authorities. Such is Roman Catholic Mexico.

THE bitter spirit of the Greek Church in Bulgaria against Protestantism has an illustration in the persecution recently visited upon a colporter employed by Mr. Kyrias, who is engaged in the Albanian work. This colporter was sick, and when one of his children died the ecclesiastical authorities pounced upon the sick man and succeeded in frightening him nearly out of his senses. They made him consent to go to church and renounce his Protestantism. They declared him to be a genuine heretic, and then anointed him with holy oil and obliged him to read the creed and afterwards to curse the religion of Luther three times. After the service was over the colporter came to his senses, and was thoroughly ashamed of his weakness. The people of the city, knowing that the assault was made upon the man in the hour of his weakness, confessed that the bishop overshot the mark, many of the non-Protestants even expressing hearty disapproval of the persecution.

By all means read the account of the Convention of Student Volunteers, on another page, and try to grasp the meaning of this remarkable Movement. God has opened doors in many lands, so that the cry is coming from these remote nations, "Send us the messengers of the gospel." And now God has touched the hearts of young men and young women, leading them to respond: "We are ready to go. Send us." Is not God about to touch the hearts of the people at home, and lead them to give of their gold and their silver so that these heralds of the cross, for whom the nations are waiting, may be sent with the blessed message of life? This form of missionary revival is what is needed now:

WE are glad to find intimations in correspondence from Japan that there is, certainly in some sections of the empire, a change for the better in the public sentiment towards foreigners and toward Christianity. Some of our missionaries report that they were never more cordially met than at the recent New Year's time. Dr. DeForest reports an incident which is perhaps significant. In the military city of Sendai the authorities have not hitherto allowed the soldiers to study Christianity, and they effectively discouraged even the owning of a Bible. But in December last the officers discussed the question, and decided by a majority vote that the soldiers might be taught Christianity, and Dr. DeForest adds, "Every Sunday now soldiers are seen in our audience, and at the last communion one stood up with a school-teacher and a groceryman to receive baptism in the name of the Father, the Son, and the Holy Ghost."

ALREADY the International Missionary Union is making arrangements for its Eighth Annual Meeting, to be held at Clifton Springs, N. Y., June 10 to 17 inclusive. Those who are now, or have been, foreign missionaries in connection with any evangelical society will be welcomed and entertained without cost, through the kindness of Dr. Henry Foster. Notice of purpose to attend should be sent to Rev. Dr. J. T. Gracey, Rochester, N. Y.

THE fellowship of Christians with each other and with Christ is touchingly illustrated in a recent incident that comes to us from Turkey. Rev. Mr. Boolgoorjoo, of Marash, writes of a village some seventeen miles from that city, which he visited on a recent Sunday, where the people are all poor; their main occupation being the bringing of wood to the city. On one day they go to the mountain and bring back a donkey-load to the village, and on the next day they go to the city and sell the load for from ten to fifteen cents, thus earning this small sum for two days' work for man and beast. To these poor people Mr. Boolgoorjoo preached a sermon from 1 John 1: 3, "That ye also may have fellowship with us:" etc. The duty of so acting that they might have fellowship with the millions in China and India and Africa was dwelt upon, and these poor people responded cheerfully. One gave three cents, another five cents, another two quarts of beans, another one cent, another a donkey-load of wood; and so the sum of one dollar was raised, and the pastor sends it to be expended as an expression of their fellowship for the needy ones in Africa. Hardly one of these people had a whole suit of clothes, and the pastor says that they were so poorly clad that it would not be suitable for any of them to attend church in any city of America.

WHILE these pages are going through the press a Foreign Missionary Conference will be in progress in Boston. The plan for this Conference was devised and arrangements for it were made by a committee of pastors in Boston and vicinity. An educational session, March 18, is to be addressed by leading men, like Principal Barbour of McGill University of Montreal, Professor Tucker of Andover Seminary, and President Seelye of Smith College. A missionary session will be addressed by missionaries from the field, by secretaries, and by Rev. Dr. March, who has in recent years seen so much of missionary work. The general session, on the evening of March 19, will be addressed by Rev. Dr. Storrs, of Brooklyn. The committee in charge of the Conference inform us that their proposal has met with great favor, and they are anticipating meetings of much interest and power.

THE United States Consul at Tientsin, in referring to the terrible floods in North China, reports the extraordinary rainfall which occurred in July last. On July 7 there fell 5.54 inches. In five days, from the sixteenth to the twenty-first of July inclusive, there fell twenty-two inches of rain, an average of 4.40 inches each day. Such a rainfall would cause a flood in almost any part of the world, but on the great Northern Plain of China the disaster resulting has been appalling.

PRESIDENT WHEELER, of Euphrates College, Harpoot, reports a gratifying increase in the number of pupils in the College during the past year, the number during the last term in all departments, including the preparatory, being 513. Thus far the number of graduates has been, in the theological department, 31; 65 in the male classical, and 28 in the female department. Of the 65 male graduates, 30 are in the United States, the larger portion of them being in theological or medical schools. Nearly all of these graduates are Christians. One of the most surprising facts is the increasing interest shown in female education. The graduates from the female department are in great demand as teachers. The theological graduates are called for from Koordistan, Bitlis, Sivas, Van, and other parts of the field. The male pupils of the College have come from as many as 51 different cities and towns. It is believed that during the year a number of the pupils have entered upon the Christian life. President Wheeler calls earnestly for the remembrance of the institution in the prayers and the gifts of Christians in America.

IN all countries where it has the power to enforce its authority, the methods of the Roman Catholic Church remain the same that they were three centuries ago. This fact has a new illustration in the persecution and imprisonment of Mr. Penzotti, an agent of the American Bible Society in Peru. He was charged with the "crime" of holding public religious services not sanctioned by the Roman Catholic Church, but it was shown that he had conformed to law by holding the services within closed doors, and the superior court acquitted Mr. Penzotti of the charge made. Yet the ecclesiastics have appealed the case to the supreme court, and, pending the trial, Mr. Penzotti has been in prison for over six months, and there seems no prospect of his release. Yet there are those who claim that the spirit of Romanism has changed!

THAT most interesting magazine, *Regions Beyond*, edited by Mrs. H. Grattan Guinness, has been publishing some vigorous articles of late relating to certain fallacies as to missions, and in its February issue it discusses the question whether self-supporting missions are possible in Central Africa. While cordially agreeing with those who defend this method, that missionaries should be willing to do anything which would facilitate the spread of the gospel, and that they should give an example of diligence and industry to the natives, the article affirms that "it is the very worst possible economy to encourage or even *permit* the missionary to diminish his already scant leisure for the real work for which he goes to Africa, by frittering it away in manual labor, in order that he may have food to eat." In regard to efficiency, the article takes Bishop Taylor's Liberian mission as an illustration, and affirms that no attempt has been made to learn the native language, and that no heathen congregations have been gathered, and no preaching to the heathen attempted, for the simple reason that the missionaries are compelled to give their whole time to raising their own food. The idea that these "self-supporting missions" are economical is a delusion, and we believe the writer in *Regions Beyond* is correct in the following statement: "It is *the most expensive way of conducting missions, viewed from the standpoint of accomplishing the object in view*. If that be not attained, all the money spent in pursuit of it, be it little or much, is wasted. If the outlay of £100 will *not* accomplish some end in view, and the outlay of £110 will, the man who resolves to spend the £100 is the extravagant man, and he who expends the £110 is the economical one — though he spends a little more money — because he succeeds in *doing the thing to be done*."

THERE is much excitement in India at the present time over the efforts now making to revise the marriage laws so as to prevent child-marriages. Public meetings are being held in various places, and many prominent natives have spoken in favor of a bill raising the "age of consent," and thus prohibiting the marriage of girls at an earlier age than twelve years. It is said that the Mohamadan communities, in several quarters, favor the change. On the other hand, an immense meeting was held at Calcutta on January 22 to protest against the enactment of the proposed law. There were present a great number of prominent men, including maharajahs and native gentlemen of the highest standing, and telegrams came in from all quarters expressing sympathy with the opposition to the new movement. In the resolutions adopted, the opposition to the proposed law is openly based upon the fact that "it will interfere with the *garvadhan* and other ceremonies which are essentially religious." Another resolution speaks of "marriage, which is considered sacred by the Hindus on account of its sacramental character." This is a striking illustration of the position of Hinduism. There is no attempt to controvert the testimony, which is overwhelming, as to the physical, moral, and social evils resulting from early marriage. But it is said that the religious customs and convictions of the people would be interfered with by the change. Is any other evidence required of the essentially evil character of a religion which thus stands as an obstacle to a reform which commends itself to the judgment of all right-minded men? What India needs is another religion than Hinduism.

WE do you to wit of the grace bestowed upon the Christian laborers in the Ahmednagar district of India. In view of the reductions in appropriations for the work by the American Board, the proposal has been made by the missionaries, Bible readers, and school-teachers in this district that they each relinquish two months' salary of the year; and at last reports this proposal was being carried into effect. It is not clear that this can possibly be done, but all are agreed that they would rather suffer themselves than that any one should be dismissed from service. A missionary writes that it will not do for the native laborers to live on borrowed money. Whether they can possibly reduce expenses so as to give a sixth of their salaries is not clear. A tithe of such effort on the part of Christians in this land would fill the missionary treasuries to overflowing.

IN one city of Japan, Nagoya, there seems to be a determined effort on the part of the Buddhists to drive out all foreign missionaries. Dr. Worden, of the American Methodist Mission, is obliged to live with carpets and blankets at his windows to prevent damage by stones. The police guard the house and the church, and are continually asking the missionaries "why they came to Nagoya." Dr. Perin, the Universalist missionary who has recently gone to Japan, attempted to hold a theatre meeting at Nagoya, and the mob was so violent that he narrowly escaped serious personal harm. But this outbreak at Nagoya, like that at Tsu, which is described in the letter of Mr. White on another page, is temporary, and it may be that these places in a short time will prove promising openings for Christian work.

By the side of this account we may place one of quite another sort from another city of Japan. Mr. Buckley, of Kyōto, reports that on a Saturday in January a meeting which was quite unique was held in the central theatre of Kyōto. The Y. M. C. A. of the Kyōto *Gymnasium* had made arrangements for this meeting of their fellow-students in the various schools of the city, in order to present to them the claims of Christianity. By the present law the students are not allowed to convene public meetings, but inasmuch as this arrangement was made unwittingly on the part of the Christian Association, they were allowed to carry through their program. On this half-holiday 1,300 students, of whom 250 were young ladies who sat together in one of the galleries, assembled to hear addresses upon Christianity. Mr. Buckley says: "For over three hours that assembly of the flower and promise of Japan sat in a building swept by wind, at a temperature of some forty degrees Fahrenheit, thickly strown with snowflakes from the apertures in the roof, with the decorum and attention of sages." The following topics were discussed: Miracles, by Mr. Murata; Principles of Christianity, by Professor Nakashima; Christianity Compared with Modern Speculative Creeds, by Professor Buckley; Christianity in Relation to Society, by Dr. Ono; Christianity and other Religions, by Mr. Ebina. All but one of these speakers are teachers in the Doshisha. It will be seen from these accounts from Nagoya and Kyōto that the attitude of the people of Japan is not the same in all places.

WE are much indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for an early copy of his valuable statistical table covering missions and missionary work within the empire for the year 1890. This tabular view, which shows an adult church membership of over 30,000 in the Protestant churches of Japan, happened to reach our table March 10, which was the nineteenth anniversary of the organization of the first Protestant church within the empire. What a marvelous record this is! We give on the opposite page, in a condensed form, the most important items in Mr. Loomis's table.

The Vermont Chronicle and *The New Hampshire Journal* have been making inquiries of the churches in the two States in reference to the observance of the monthly Missionary Concert, and they print replies from several pastors, showing that the Concert is successfully maintained in churches where there are active and vigorous pastors. *The Chronicle* well says: "The missionary work is so emphatically the great work of the Church, in this age of the world, that neither pastors nor churches can be indifferent to it, or neglectful in informing themselves about it, and contributing liberally for its support, without showing a great lack of appreciation of the needs of the kingdom of Christ."

THE calendar of the Doshisha at Kyōto for the year 1890-91 is a remarkable document, especially in view of the fact that this institution has attained such dimensions within fifteen years. The faculty, including professors, instructors, and lecturers, numbers thirty-five, and the total number of students entered last September was 570, of whom eighty-five are in the theological departments. This does not include the Girls' School at Kyōto. Mr. Kozaki, who since the death of Dr. Neesima has been the Principal, is commending himself highly by his wisdom and ability in the management of the institution. The Harris School of Science, which is connected with the Doshisha but is supported by funds of its own, is under the directorship of Professor Shimomura, who is also professor of chemistry. This department opened last autumn with thirty-eight students, sixteen of whom are preparing for the University course. The School of Science is proving most attractive to the Japanese, and will serve greatly to strengthen the Doshisha in the good opinion of the people. On this calendar appears the name of Sir Edwin Arnold as a special lecturer. It seems that Sir Edwin desired to come to Kyōto with the privileges of a resident, and with this in view he kindly offered to give some lectures in the Doshisha. He made one address to the students and attended one monthly faculty prayer and conference meeting, and soon after was somewhat unexpectedly called to return to England. But he anticipates a return to Japan, and will then give a course of lectures in the Doshisha.

THE infant church "in the wilderness" of Central Africa, at Bailundu, now numbering about twenty members, sets an example to American Christians in the matter of foreign missionary giving. Its members are all very young men and women whose only resources are the small wages they receive for daily work, but the church is self-supporting, holds its regular monthly missionary meeting, and has just forwarded a contribution of ten dollars for the missionary vessel, the *Robert W. Logan*, and four dollars and fifty-six cents for the *Morning Star*.

MISSIONARY WORK IN JAPAN FOR THE YEAR 1890.

CONDENSED FROM STATISTICS PREPARED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1890.	Total Adult Membership.	Total Scholars in Day and Boarding Schools.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Natives for all purposes, in yen. 1 yen equals 83 cents (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S.	1859	25	25	73	9					1,359			
Reformed Church in America	1859	10	6	25	4	14							
United Presb. Church of Scotland	1874	3		6	1								
The Church of Christ in Japan					94	71	1,077	9,314			45	92	16,658.09
Reformed Ch. in the United States	1879	3	2	8	1	4							
Presbyterian Ch. in the U. S. (South)	1885	9	5	20	4	30							
Women's Union Miss. Soc. of America	1871		3	3	1								23.00
Cumberland Presbyterian Church	1877	4	7	15	3					50			
American Prot. Episcopal Church ¹	1859	13	14	37	4	35	193			337	1	70	2,920.23
Church Missionary Society	1869	22	18	55	10	30	273			322	5	32	2,733.94
Nippon Sei Kokwai				6			56	4,000					
Society for the Prop. of the Gospel	1873	3	5	9	2								800.00
Wyckliffe College Mission (Canada)	1888	2		3	1	1				10		2	8.58
American Baptist Miss. Union	1860	16	15	45	9	43	125	1,027	222	4	30		526.44
English Baptist Church ⁴	1879	1		2	1	19	2	40	200	62	1	4	153.53
Disciples of Christ ²	1883	3	3	9	3	3	1	42	179	144	2	2	87.00
Christian Church of America	1887	2		4	1	3	3	27	133			3	78.80 ⁴
Baptist Southern Convention	1889	2		4	2			3					
A. B. C. F. M. (Kumi-ai Churches) ⁵	1869	28	32	84	9	73	61	1,615	9,146	3,240	26	77	28,660.72
Independent Native Churches ³							3	50	300		1	1	542.16 ⁴
Berkeley Temple Mission, Boston	1888	1		2	1								
American Methodist Episcopal Ch. ¹	1873	20	29	68	9	39	53	492	3,923	2,144	25	50	8,124.46
Canada Methodist Church ³	1873	10	11	29	5	12	15	287	1,446	348	7	43	6,491.35
Evang. Assoc. of North America	1876	5		10	1	5	7	98	440		10	14	710.00
Methodist Protestant Church	1880	5	5	15	2		2	17	221	297		8	219.98
Am. Meth. Epis. Church (South)	1886	12	5	27	4	15	6	77	318	136		18	364.67
General Ev. Prot. (German Swiss)	1885	3	1	5	1	2	2	12	128	42		2	210.00
Society of Friends, America	1885	2	1	5	1	1	1		32	21		3	12.00
International Missionary Alliance		1	1	3	2								
Unitarian	1889	1		1	1		1				2	5	
Universalist	1890	2	1	4	1			3	3	30			
Greek Church in Japan ⁶		2		2	2	125	90	1,328	18,098	201	21	136	7,707.33
Total of Protestant Missions 1890		214	189	577	93	423	297	4,431	30,820	8,758	129	455	69,324.95
Total, 1889		200	171	527	88	448	274	5,007	28,977	10,297	135	409	53,503.13
Increase, 1890		14	18	50	9		23		1,843			46	15,821.82

NOTE.—It is impossible to get exact reports from all the churches up to December 31. It is probable that complete statistics would increase the total membership about ten per cent. — H. L.

¹ Statistics to June 30, 1890.

² Statistics to August 1, 1890.

³ No report for 1890. The statistics are the same as for 1889.

⁴ No report for 1889 and 1890. The figures given are the same as 1888.

⁵ Statistics to March 31.

⁶ To July 31. These statistics were kindly furnished by Bishop Nicolai, the head of the Greek Church in Japan.

LET THE CHURCHES HEAR WHAT THE MISSIONARIES SAY.

THE correspondence from the mission fields received at the present time relates principally to the reductions made in their appropriations. The Prudential Committee, being simply trustees to administer the funds committed to their care, are able to appropriate only such amounts as are contributed, and these amounts have not been sufficient to warrant appropriations on the scale of last year. The missions were notified that a reduction of 16 per cent. would be necessary unless there were an increase in receipts. This reduction is now being carried into effect. The pinch of retrenchment is upon the work, and the missionaries write with deep feeling. Would that the letters could be read and their force felt by all Christians! We will here give extracts from a few of these letters, thus passing on to the churches the responsibility which properly rests on them.

From the European Turkey Mission, Dr. House, of Samokov, writes:—

"This field, it seems to me, is more ripe for the harvest than most of Bulgaria. How sad that some small additional help cannot be given to gather the harvest before the harvest day is past! But instead of additional help, it seems that it is a question as to whether some of the few workers in the field must not be cut off! Is it true that our American churches are so poor? Oh, that some of their members might come and stand in our places for a little while!"

From Cesarea, in the heart of Turkey, Mr. Fowle writes:—

"I wonder if you appreciate what it means to us to be reduced below our estimates: certainly the *churches* do not appreciate it, else they would never leave a chance for such reduction. We have said all we can say, and are now face to face with the need of gradual, *fatal* cutting into the work, if this process continues. The Lord give grace and wisdom to all!"

From the same mission, Mr. Bartlett, of Smyrna, the city of one of the seven churches to which he who was the "Alpha and Omega" sent his letters, writes unto the churches of America:—

"In all of this I would not utter one word in censure of the Prudential Committee, for I do not doubt that they are doing their best with the funds in hand. But the *churches*; the *churches* must know the situation; they *must come forward* and *meet the emergency*. The responsibility is a fearful one. The battle is raging all along the line, and we at the front send back the most urgent call for reinforcements, not so much of men as of money. But if no advance is possible, we plead with the churches, at the very least, not to cut off our present insufficient supply, for that means only defeat and the triumph of the enemy. If the churches cannot keep up even the present supply, let them unitedly petition the Board to attempt no new conquests, if by so doing they must surrender fields already won by long years of contest. The churches *must not allow* retrenchment in these Turkish fields, and I am sure they will not allow it. They only need to see the danger and to hear the call, and they will come to the rescue. The Christian world is waiting to see the gospel advance in this region of the seven churches. Smyrna and Thyatira are already occupied. Philadelphia and Pergamos might be occupied to-day with good hope of success,

had we the means to undertake the work. As to the remaining three of the seven, there is nothing to occupy, for the 'candlestick' has been utterly removed, a sad warning to unfaithful churches. I repeat it: the churches *must not allow* retrenchment in these older fields, and I am sure they will not. Will you not ring out the alarm anew, that all the churches may hear? Surely they can curtail a little in *luxury* for the sake of the perishing multitudes who are waiting for the bread of life! Oh, let not the Master's 'Inasmuch as ye did it not' be heard by any church or Christian to whom God has committed the supplies so much needed for the support and advance of his work in the dark places of the earth!"

From the Eastern Turkey Mission, Mr. Barton, of Harpoot, writes:—

"It has been the burden of our prayers for years, 'O God, raise up laborers!' The heaviest burden we have had to bear, since I came here, has been to turn away empty those who have come, with money in their hands, pleading for a preacher. We have told them all to pray to the Lord of the harvest. They have prayed, and I verily believe their prayers have been answered. Now what can we do? *We have no appropriation* for the seminary for training these needed preachers for this fall."

Still further to the eastward, Mr. Dewey, of Mardin, writes:—

"If we must hold ourselves strictly to the requisition, we see before us only confusion and changes so radical in the necessary readjustment that they seem fatal to the growth and progress for some time to come."

From India we have such words as these, first from Mr. Abbott, of Bombay, who, after enlarging upon the difficulties connected with retrenchment, says:—

"To diminish our work now is to lose and throw away what it will require years of labor, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over \$120 of the reduction, so that the work here may not suffer. The Christian people of America must not ask me to reduce. I mention these difficulties, for I see no way of reducing without such disaster as I cannot bear to see. May the Lord put it into the minds of many to give more abundantly so that the work may not suffer!"

From the same field Mr. Bruce, of Satara, writes:—

"And now comes the order to *retrench*. What can I do? Shall I dismiss the four new men I have brought here? Shall the two new schools be given up? Shall the new house at Atit remain vacant, after we have worked for six months to obtain it? I cannot answer any of these questions. We must wait to know what the Lord has in mind. We are simply *stunned* by the heavy blow that has fallen upon us, and we know not which way to turn. Our 'kirttan band' has done some useful touring, and the field is wide, but I have told them that they must *stop, because it costs money*."

There has not been time as yet to receive communications from China, but doubtless letters of a similar import to these are now on the way. But from Japan the communications are importunate, almost piteous. The missionaries know not which way to turn in view of the reductions made, which bear with special severity upon them, since heretofore so small a proportion of the appropriations for Japan, beyond what is necessary for the support of the missionaries, have been given to educational and evangelistic work. Some serious cutting

down has already been done. Evangelists have been dismissed, and new out-stations have been given over. Dr. Gordon writes from Kyōto: "Do the constituents of the American Board want us to carry the knife still deeper? Do they wish to incur the evils to our work that have been spoken of? It is for them to make answer."

Under date of January 26, Mr. Pettee, of Okayama, wrote:—

"It seems as though I had done nothing for the past ten days, aside from my regular necessary duties, but work over our station finances. It's the sorriest work I've had to do for many a day. Every church and evangelist in this field has been conferred with, the strictest economy enjoined; all new work prohibited so far as financial aid is concerned; everything cut down to the lowest figure without stopping work in hand, and the result is, we must ask for our station alone \$337 *more* than the proposed cut-down would give us. All the *regular* churches in this field are self-supporting; that is, they pay their pastors' salaries, church rent, etc. We aid them in outside evangelistic work. This outside work embraces ten evangelists, two of whom are women, costing from \$3 to \$15 dollars a month salary. It is to be remembered that they are the ones who do a large part of the personal work. To discharge them would be a serious blow at the real work of the churches. In these hard times the churches cannot entirely support them. A *full* estimate for this field at the present time is \$130 (silver) per month. We have worked this down to \$84. We cannot drop lower without grievous harm to the cause. And yet we must, unless you restore a part of the reduction."

These are but specimens of the messages now coming from those who are at the front. What say the churches? Responses should come speedily.

CONVENTION OF STUDENT VOLUNTEERS.

BY SECRETARY JUDSON SMITH, D.D.

THE International Convention of the Student Volunteer Movement, gathered in Cleveland, Ohio, closed its four days' session on the evening of March 1, and has passed into history. It was a memorable occasion by reason of the cause it represented, the number and character of those who gathered for these consultations, the quality and tone of the meetings and discussions, and the influences which it set in motion.

A delegate Convention, composed of 529 young men and women from the higher schools of the United States and Canada, representing 6,200 young men and women in these same institutions who have solemnly declared themselves "willing and desirous, God permitting, to become foreign missionaries," devoting themselves for four days to discussions of the foreign missionary work of the day and the means by which they personally can forward that work, is a new spectacle in our land and times, and at once arrests public attention. One hundred and twenty-six colleges were represented in the Convention, twenty-five theological seminaries, and eight theological seminaries and colleges combined, making this the largest meeting of this kind ever held in this country. One

hundred and five foreign missionaries and Secretaries of Foreign Boards were present, sharing in the discussions and deliberations.

The meetings were all held in the hall of the Cleveland Young Men's Christian Association, and were largely attended by the people of Cleveland and neighboring towns. The hall was filled to its utmost capacity in all the principal sessions, and the attention of the audience was firmly held from first to last.

The management of the meetings was wholly in the hands of the Executive Committee of the Movement, and was almost faultless in promptness, dignity, order, and spirit. The time was all definitely laid out, the program accurately followed, the order of topics wisely chosen, and the ground covered remarkable for range and comprehensiveness. The spirit of the meetings was of a high order, befitting the theme and the occasion; prayers were frequent and earnest; the service of song was an important and always helpful part of every session.

The history of the movement and its present state were reported the first day, and presented a record of remarkable growth and success. Then all the varied features of the movement were brought forward for statement, explanation, answers to objections, and fresh suggestions. The Secretaries of Foreign Boards were called on for statements, and were permitted to answer the questions which the volunteers desired to ask respecting their several boards and the requirements for service under those boards.

The evenings were devoted to more extended addresses; Dr. A. J. Gordon, of Boston, speaking on "The Work of the Holy Spirit in Missions," on Thursday evening; Mr. Speer, one of the officers of the Movement, and Dr. A. T. Pierson, of New York, on Friday evening speaking on "The Evangelization of the World in this Generation," the former dwelling on its possibility, the latter on the means by which it may be made a fact; on Saturday evening Dr. D. W. Chamberlain, of Brazil, speaking on "The Spiritual Crisis in South America," and Dr. Judson Smith, of the American Board, on "The Condition and Needs of Heathen Lands."

Every one present must have been impressed with the sobriety and earnestness and high intellectual gifts and Christian consecration of the young men who have the movement in charge and of the volunteers as a whole. This movement is plainly a providential event, meeting the unparalleled opportunities of the hour by an unprecedented uprising of the educated youth of to-day to enter these fields of world-wide and glorious service and gather the ripened harvest unto everlasting life. Doubtless, as in Carey's day, and in Judson's day, these volunteers for the foreign field will need to stir the churches with their fresh enthusiasm, and draw out the added resources with which to carry on to success the added work they are called to attempt. And this will prove a double blessing.

May God abundantly bless these young volunteers, and deepen and spread a sacred enthusiasm for the world's conversion in all our schools and churches and homes, and speed the message of the gospel to a dying world!

THE MISSIONARY CONCERT.

A MEDITATION.

I HAVE been looking into the Old Testament and also into the New with reference to concerted supplication. From the collective cry of Israel in Egypt till the eight days' prayer-meeting before Pentecostal wonders, I find ample evidence that associated petitions have special efficacy. This accords with a universal ordinance of God that combined action is power multiplied.

It seems to me that the Concert should be in truth a Concert of prayer. Missionary lectures at that time are not what I want. Some one Scripture prophecy, promise, or example, duly presented, furnishes inspiration. The intelligence communicated stimulates to specific intercession or praise. Particular peoples, mission stations, persons, awaken specific desires. Wall-maps and charts appeal impressively to my eye. I see a Japanese, a Chinese, a Hindu bowing to idols. I see a Mohammedan entering the mosque. I hear Roman Catholics offering more prayers to the mother of Jesus than to Jesus himself. I behold God's ancient covenant people in their wide dispersion, the veil still upon their hearts. My heart's desire and prayer to God for Israel is that they may be saved. The wants and woes of some distinct nation, tribe, or individual press upon my heart. I feel the need of devotional help by the presence of sympathetic souls. The Concert has become the most attractive, the most significant, the most momentous gathering for me.

It is impressed upon my mind that I am responsible to God for the loss of so much blessing upon others as my needless absence will occasion; that every absentee from that devout assemblage withholds a certain amount of spiritual force for good to others and robs himself of some measure of spiritual good. I have come to believe that the fulness of predicted gospel triumph need not be looked for till the dynamics of concerted prayer are more fully prized; not till unnecessary absence from the place of missionary supplication comes to be dreaded as a guilty omission.

No other gathering so rebukes my narrowness; no other so draws out my soul into broad sympathies or gives me such an uplift. It is the very focus of devotional energy; the centre of broadest Christian education. Fellowship with the Lord Jesus who died for all becomes real. Contemplating thousands of cities, still crowded with unbelieving inhabitants, dry eyes do not comport with the tears He shed over Jerusalem. He who gave himself a ransom for all, to be testified in due time, has been waiting these centuries for a church as catholic and as earnest as himself. By prayers, by gifts, I must, to the utmost, make known the great salvation far and near.

THE "RESCRIPT ON MORALS" BY THE JAPANESE EMPEROR.

REFERENCE was recently made in our pages to the fact that the Emperor of Japan had addressed a brief communication to the people of the empire, which was especially sent to all public schools, bearing upon the cultivation of morals. It is interesting as being the first instance in which the Emperor has given a moral

warning to his people ; and we give here a translation of the document made by Rev. Dr. DeForest, of Sendai : —

“The Emperor regards his ancestors as having laid the foundations of this country high and broad, and as having established virtue deep and wide. My servants, with loyalty and filial piety, my people, by uniting in one heart, have shown forth the worth of these virtues. Truly, herein consist my country’s glory and the basis of education. You, my servants, be obedient to your parents ; kind to your brothers ; let husband and wife be mutually helpful ; let friends have mutual confidence ; exercise self-control with humility ; extend wide cordiality to the people ; cultivate learning ; engage in business ; make wide the power of wisdom ; perfect morality ; and more, extend blessings everywhere ; exalt duty ; always highly reverencing the power of the state and following the laws of the country. Should, perchance, any great calamity threaten, openly and courageously give aid to the unending destiny of the Emperor. So doing, you are not merely loyal servants to the Emperor, but you thereby manifest the spirit of your ancestors.

“Truly this Moral Path is the will of my ancestors. And you, descendants, should guard this with them. These unerring principles run through all past and present time and belong alike to all peoples. That the Emperor and you, his servants, together should with one heart hold these moral principles in highest regard is the royal desire.”

This Rescript has excited much discussion throughout Japan. Men are asking, “What does it mean?” The interpretation which some put upon it is that the Emperor means that the ethical system of Japan is sufficient without turning to the ethical systems brought them from the Western World. Some have even asserted that it was intended as a blow against Christianity ; but this is stoutly denied by others.

A copy of the Rescript was sent to the mission school at Sendai, and it was decided that a meeting should be held at which the document should be read and explained by the principal of the school, and that addresses should be made, including one by the governor of the province. In his address the governor took occasion to say that it was not the object of this Rescript to return to Shinto ethics, nor was it a movement towards Confucianism, as some supposed, but that the times demand the words of the Emperor to call the people back to the principles of morality which, in the deluge of western thought, had been largely ignored, both in practice and in education.

TWO COMMON ERRORS AS TO FOREIGN MISSIONS.

BY REV. JOSIAH TYLER, OF THE ZULU MISSION.

IN forming an estimate of missionary work in heathen lands, let us guard against two mistakes often made. The first is in *expecting too much* from brethren in the field. They are but men, encompassed with infirmities, and liable to err, like other men. Although they imitate the example of the apostle to the Gentiles more closely than do some carrying the gospel to “regions

beyond," they, in many respects, consciously fall far below the Pauline standard. Sent far away to ignorant, superstitious, and impure heathen, it would seem as if they were expected not only to keep the flame of missionary zeal burning brightly in their own hearts, but to send home reports of "interesting conversions," calculated to kindle in the hearts of others the same enthusiasm. One has well said: "It is as if the sun should shoot out upon Lapland, Iceland, and Greenland a few straggling rays, demanding of those rays not only that they should retain light and heat in themselves, should illumine and fructify those frozen regions, but send back light and heat enough to supply the sun itself."

The idea, prevailing extensively, that foreign missionaries, owing to their life of exclusion and self-abnegation, must, as a matter of course, possess an extraordinary amount of piety, is obviously an error. The biographer of Rev. William Burns, the missionary to China, says: "The whole history of missionary life and labor abundantly shows how possible it is to leave house and home and kindred for Christ's sake and the gospel's, and yet in a heathen land to breathe neither the love of Christ nor the grace of the gospel." And he adds: "The brightest lamp will burn dim in an impure and rarefied atmosphere." Compelled, as our brethren among the heathen are, to witness, day after day, selfishness, ingratitude, and abominations of the vilest sort, the temptations that assail them to exhibit an unlovely and un-Christlike spirit are great. Then, too, they are debarred from hearing the gospel preached by others and from Christian fellowship, which contribute so largely to enthusiasm and joy in God's service. That they are conscious of this themselves is evident from the request they send to us so frequently—"Pray that we may live near to God."

Only those who have visited foreign fields, and observed without prejudice the true state of affairs, can form an adequate conception of the giant obstacles our brethren have to encounter. To root up the stumps of ignorance, superstition, and prejudice, to run the gospel plow down into the hard soil, and to sow the heavenly seed, to say nothing of long watching and praying, demands a degree of patience and faith which the toilers alone can fully understand. The reason why some of our mission stations are regarded as bad investments of time and money is because they are judged by numerical standards, like secular enterprises. But the hour has not arrived in which to solve the problem of failure or success. Time must be allowed for the mastery of languages, for winning the confidence of the people, for undermining erroneous, ancestral beliefs, and for setting in operation the various forces of Christ's spiritual kingdom. Until all this is accomplished, how unwise to expect of missionaries successful results! Ten years has been the average time our brethren have toiled in the Zulu field before witnessing conversions. The London Missionary Society has had laborers in Matabeleland nearly thirty years, but, so far as I can learn, not a single conversion is reported! To say that "missions do not pay," because of apparently meagre results, does the self-denying workers in the field great injustice. Do not expect too much from them.

A second mistake often made is in *undervaluing what has been done*. "See," says an objector, "what missions cost and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much?

Not one half, possibly not one tenth, of what the "Zulu war" of 1879-80 cost. How much in Christianizing the island of Hawaii? Not so much, we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the world has e'er seen is the missionary." And he added: "I know not which more to admire, the feebleness of the instrumentality, or the matchless and fructifying power of God." Those who find fault with missions on account of apparently meagre results appear to me to put a low estimate on the value of the human soul. Said Rev. Dr. Griffin, sixty years ago: "Were there but one heathen in the world, and he in the remotest corner of Asia, did no greater duty confine us at home, it would be worth the pains for all America to embark together to carry the gospel to him." Such in the opinion of that man of God is the worth of the soul of a single heathen. And can we contemplate, without the deepest emotion, the sad truth that hundreds of millions in heathendom are passing into eternity untaught, unsanctified? Shall they be allowed to die in ignorance of the Saviour?

But there are results which encourage the hearts of missionaries in their isolated homes, and cause the angels to rejoice, though they may not be trumpeted to the world. Multitudes in heathendom have been reclaimed by the gospel who are living consistent lives. The heroism with which they overcome sinful practices and the joy which animates them in the near prospect of death are quite as conspicuous as in Christian lands. Then there is the *reflex* influence of foreign missions on communities at home, seen in the information they furnish as to climates, the various forms of social, individual, and national life, the religions of other races, the bond of brotherhood uniting us to people in distant countries, and the bright examples of Christian heroism, unparalleled since apostolic times. The *unconscious* influences at work on mission stations should not be lost sight of in forming our estimate of results. Canon Farrar, in one of his sermons, has alluded to this most beautifully: "We are accustomed to think that there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported. But there is a blessed work going on quietly and secretly, something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by-and-by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen? The fact is, there is a vast deal to be thankful to Almighty God for, which can never be seen in the society's reports."

Do not undervalue what is being accomplished.

Letters from the Missions.

Japan Mission.

A SABBATH AT KASAOKA.

MR. PETTEE wrote from Okayama, January 26:—

"A week ago I spent the Sabbath at Kasaoka. The weather was very cold. Two overcoats could not keep me warm, but the delightful communion service succeeded in doing it.

"There were four baptisms, all interesting cases. One man was a railroad official, whom Roman Catholicism did not satisfy. Another was an old man living on an island a few miles from Kasaoka. His son, who was a medical student here in Okayama and an earnest Christian, went home last summer to die. Not another Christian on the island, and so the boy was buried with Buddhist rites. But the father's conscience troubled him. He knew his son had desired a Christian burial. Moreover he feared he never should see his boy again unless he himself became a Christian, and was prepared to go to the Christian's heaven when called to die. Moved by these considerations he called on the Kasaoka pastor and told him the whole story. It was not long before he became a genuine believer.

"One of the two women baptized was the wife of a church member whose changed life had convinced her of the power of the new religion. The other woman was from a neighboring village, where she had occasionally heard the wonderful story of the Cross told to the people.

"That church is in a better state than for years. It hurts me worse than I can tell to be obliged to say 'No' to them in their plans for widening work. The reduction strikes them just at the wrong time, unless God uses it as the means to arouse in them a deep spirit of self-sacrifice, so that all the work may go forward even if we do not aid them."

TSU. — PERSECUTION.

Mr. F. N. White, who is now located

at Tsu, writes under date of January 16, of a sudden outbreak of persecution:—

"Shortly before my coming here, the Sunday evening services began to be interfered with by a crowd apparently determined to put an end, if possible, to public preaching in Tsu. The affair had an insignificant beginning in the questions, perfectly courteous ones, of a Buddhist priest. This priest, however, appeared at the following meeting in a state of partial intoxication, accompanied by several acolytes, and carried himself in a way completely at variance with his courteous behavior on the previous evening. He subsequently apologized to one of the members, but, though he absented himself thereafter, the disturbance which he began went on developing until it assumed very large proportions.

"One evening a large stone was thrown from the outside, the door broken, and the preacher compelled to desist and close the meeting. For the next three evenings, on one of which I spoke, the speakers managed, in spite of impertinent interruptions and continued uproar, to persist to the end, though it must be confessed that the services could hardly be considered profitable to any one, and that they were maintained for the almost sole purpose of not succumbing to senseless clamor.

"The next Sunday evening, as I returned from a trip to the mountain village of Haze, I found the street in front of the preaching place jammed full of people. Making my way round to the rear, and entering, I was greeted with a yell, and found the place a genuine pandemonium, a few Christians, together with the pastor, huddled in one corner of the room, holding a meeting as best they could by themselves, while the rest of the place was filled with a crowd of howling children, incited by their elders, who sat or stood looking on behind. The police were supine, claiming that they could not interfere except by an express order from

the head office; and so the howling, the shoving, the pushing (involving the overturn and breaking of the melodeon) continued until eleven o'clock, when the necessary orders came and the meeting was dispersed."

During the following week efforts were made to secure police protection, but the chief of police insisted that he could only disperse an assembly when the uproar was too great. Services were held, but the noise was so great that little could be heard. The owner of the preaching place then demanded that it should be vacated, and owing to the excitement and the unwillingness of the owners to rent their premises, it was necessary to take a building in a retired quarter. Mr. White adds:—

"I wish I could write that the recent troubles had had the effect that we usually look for from persecution—the stimulation and strengthening of faith, the arousing of a keener and more sturdy church life. But aside from the conspicuous faithfulness of a few, the results have not been very cheering. In the face of what can be called a persecution only by courtesy, as the opposition was almost wholly confined to noise, altogether too many showed a lack of courage unbecoming the true followers of our Lord. But none that I know of have fallen away, and so doubtless these that are weak can be lifted by the love 'that suffereth long and is kind' into a stronger faith and a nobler service.

"As an offset to this, two were baptized last Sunday, one a man of not a little prominence, connected with the now building railway, and whose first hearing of the gospel dates back several years to the preaching of Dr. Gordon and others in the province of Tamba."

Notwithstanding this persecution plans have been made for weekly visits to several places in the vicinity of Tsu, and a permanent preaching place has been opened at Yamada, which is the "Mecca of devout Shintoists." A brave Japanese woman, supported by the Osaka Christian women, occupies the preaching place as her home and works from thence.

Northern Japan Mission.

WORK IN JOSHU.

DR. GREENE, of Tōkyō, sends an account of visits in the province of Joshu, which is one of the most important silk districts in Japan, where nearly all the people are engaged, either directly or indirectly, in the production of silk. Inasmuch as the year has been an unfortunate one both in the production and in the price of silk, the financial condition of the people is a good deal depressed. After speaking of the remarkable scenery of this region, Dr. Greene says: "From a missionary point of view the province of Joshu is most interesting, for there are few places where Christianity has gained a firmer foothold, or where its influence on the life of the people is more marked. Out of the sixty members comprising the prefectural assembly, ten are Christians, and in this ten are included the president and vice-president, besides several members of the standing committee. When one of the members of this assembly recently resigned in order to take his seat in the Imperial Diet, his place was promptly filled by the election of another Christian. It was by a mere accident, one might almost say, that this province did not send two Christians to the Imperial Diet. It is said that the movement for restricting prostitution, which has been gaining ground rapidly during the past few years, originated among these Christian men of Joshu.

"My first appointment was at a small village not far from Haraichi, where a little chapel was ready for dedication. This is a branch of the Haraichi church. The chapel is a neat structure twenty-four by thirty feet, and so far as I know no foreign money was given in aid of the building. At the dedication it was stated that I personally took part in the first Christian service in the village, but it was so long ago that I had forgotten all about it. There were three addresses in the afternoon and three more in the evening, one of each falling to my share. The others were assigned to the four Joshu pastors,

Rev. Messrs. Sugita, Sugiyama, Fuwa, and Ide. There must have been nearly 200 present, in spite of a heavy rain. The service was very interesting, and the many representatives from neighboring churches testified to the goodfellowship between these country churches. It was especially interesting to note the great improvement in the singing since I visited the province three years ago. This is partly owing to the various mission schools, but more, I think, to the teaching of music in the public schools. This instruction is by no means all that could be desired, yet, considering all the obstacles the authorities have had to contend with, the success has been most creditable, and is most noticeable in the country away from the direct influence of missionary instruction. Between the two services we were entertained by one of the principal men of the village, who, while not a Christian himself, takes great interest in the Christian movement.

"Maebashi was the next point, but owing to a delay in the mails the letter announcing my visit was so late that no notice could be given of the meeting which we intended to have held, so I was unable to meet many of the Christians."

OTHER TOWNS.

From Maebashi Dr. Greene went to Takasaki, where there is a hopeful Christian enterprise under the care of Mr. Ide. As to the work of a pastor in a region like Joshu, Dr. Greene says:—

"A pastor needs to be a kind of bishop with a certain oversight of the work in the smaller towns around his church. One of the busy pastors of this vicinity is said to be at home hardly more than three nights in the week because of the frequent calls of the evangelistic work outside the strict limits of his parish. In some of these outlying villages and towns evangelists of less thorough education are stationed, sometimes under the care of the church, sometimes under the care of the local conference, and sometimes under the care of the Japanese Home Missionary Society. In other towns more or less regular services are kept up by an arrangement with

the pastor and the evangelists. Of course the organization of this work is as yet very imperfect, but it points to a system not unlike that described recently by Dr. Dunning in *The Andover Review*.

"My next appointment was at Tomioka, a town of small note until the government selected it as the seat of a large silk-reeling establishment, where nearly 600 operatives are employed. Here is a self-supporting church, but unfortunately it has been without a pastor for a long time. There is here an excellent church building, save that the money gave out before the windows were provided for—not a matter of much moment in summer, usually, though the Sunday I was there we were obliged to give up the evening service because the wind blew so hard that no lamps could be kept burning. There are some noble men and women in that little church, and they would gladly call a pastor if a suitable man could be secured. They tell of one or two girls, operatives in the filature, who have become Christians, and who, longing to do something for the church, begged to be allowed to sweep and dust the church, and how they seem to take a real pleasure in doing it as unto the Lord. They tell too of a village of charcoal-burners about eight miles away, rough mountaineers, who heard of Christianity through a colporter of the American Bible Society, and became new men. Their charcoal became known in the market as the product of Christian men, and purchasers were glad to pay a higher price for it because they knew it would be full weight, and without stones or dirt. It would seem that few places could be more attractive to an earnest Christian minister than this."

Dr. Greene reports also a visit to other places, Shimonita, Annaka, Sano, and Omiya. Of Shimonita he says:—

"Here were two young men waiting to be baptized, so we had three services, including the lectures of Mr. Ide and myself in the evening. We were most hospitably entertained at a private house during our stay in Shimonita, and most royal hospitality it was too! Our host

was not a Christian himself, but his wife was. He was much interested in religion and was very earnest in telling us the state of mind of his townsmen. It seems there was in town a company of young men, mainly school-teachers, who were greatly interested in philosophy, and who were professedly agnostics, with a leaning toward atheism. How far we were able to help them I do not know, but what I have learned since shows that the work is moving on in a very encouraging way. The evangelist who was then stationed there has been obliged to give up his work on account of a severe attack of lung disease, but his place has been filled by another who seems to have the confidence of the people. It is probable that a church will be organized here before very long."

Western Mexico Mission.

CHEERING reports come from Guadalajara, where the school is growing rapidly so that there is no more room for boarders. Within the past year twenty-five persons have been received into the church. Under date of January 29, Mrs. Howland sends the following touching account of

A GOOD FIGHT ENDED.

"Our church has lost one of its first members, and we all mourn for dear old Don Pedro, who has struggled so hard to keep the faith and who has gone to receive his crown.

"We had been here but a few months when an old white-haired man began to be seen in the back seat of our service-room, brought there by his two sons, who dropped in one day as they were passing, and were interested in the new doctrine of the Protestants. I have never seen a Mexican who accepted the 'good tidings' more eagerly than Don Pedro, or one who seemed to be so completely changed in heart and life. He was never absent from a public service; at every prayer-meeting his earnest prayers and his heartfelt confessions of sin stirred all our hearts to deeper consecration; and he worked daily to seek

out absent members, to raise the fallen, and encourage the faint-hearted. He had never learned to read—but now he felt that he must be able to read his precious Bible for himself; so he got a primer and began to study. Soon he became able to pick out a few words, and, as he said, he loved to read over and over again 'God, Jesus Christ,' and the dear familiar words we all know. Morning, noon, and night one could see him, with his old spectacles on, poring over his large-print Bible, so absorbed that he would never look up until we called his name; and in time he learned to read very well, though he was always rather shy about doing so in public.

"When it came his turn to take charge of the weekly prayer-meeting, he would ask some friend to read for him, and then he would take up verse after verse from memory, and explain in such a quaint, earnest way that it never failed to make a deep impression. He had been a very hard drinker before his conversion, but he gave it up entirely, and for years never tasted a drop of liquor. He was especially fitted to work for those who had the same habit that he had given up, and if any member of the church fell into temptation Don Pedro was always the one to go and labor and pray with him, and finally bring him back into the fold."

TEMPTATION AND FALL.

"But trials began to come thick and fast, and poor Don Pedro found the way dark before him. Work became more and more scarce, and he could not sell *rebozos* enough to keep his family from hunger, though he tried ever so hard. His pastor tried to find work for him, and many and many were the ways he invented to provide some work to help him over the worst times. But there were many others who needed the same help and his share was small. Then his oldest son, who had worked in the mission printing-office for several years, became impatient of restraint and finally refused to work any longer, and went home for his old father to support. This was a very hard blow to his father, who had hoped that he would study for the ministry, and it seemed as if he could

not bear it. It was sad to see him as he sat with his white head bowed in his hands, and to hear him say, 'Now it seems as if I *must* take some wine again to forget my sorrow.'

"But he struggled along bravely for some time longer, hoping for the help of his other son, who had been given a position of importance in another city. But, alas! he too proved unworthy of confidence, and went away like the Prodigal Son of old. When the news was brought to the old man, he was heart-broken. All attempts at consolation were in vain, and his white, set face was pitiful to see. At this trying time an old companion offered him a glass of tequila and he took it. Then the slumbering demon was awakened and poor Don Pedro was no longer master of himself. For three weeks he drank heavily, and was not free from liquor long enough to realize what he was doing. In his intervals of consciousness he would come to the mission house and ask his pastor to pray for him, and then in a few minutes the craving would return, and he would rush from the house in spite of every effort to detain him."

VICTORY.

"At last he came to Mr. Howland and begged that he might be shut up in the house until he could gain control of himself again. 'I shall beg to go and shall try to get away, but don't let me,' he pleaded. So he was given a back room, the doors were all locked, and the struggle began. It was terrible to witness and we feared for his life. By the consent of a physician he was given small doses of ammonia instead of the wine it is customary to give here in similar cases, and after three days the dear old man was able to walk about the house. He paced back and forth in the *patio* for another day, and then said he was ready to return to his home. He was conqueror, but his spirit was broken. Never again would he venture to exhort in public, but sometimes would offer a humble prayer. It was harder than ever before to keep from drinking, but he did not yield again. His physical strength began to fail,

however, and six months after his fall he began to have heart-trouble, and one night he was suddenly called home.

"He was so happy to go! He called his family about him and commended them to God's loving care; left a loving message for absent friends, and said that he was in perfect peace. While his hands were laid in blessing upon his daughter's head, they suddenly relaxed, and he was gone. Many came to look at his peaceful face, and all the church mourned for him; but we could not feel but what it was best. How thankful we were that he died a conqueror and would receive the crown promised to 'him that overcometh'!

"Dear Don Pedro. His life showed what the gospel can do when it takes full possession of a heart. Shall we not feel encouraged to labor on?"

Northern Mexico Mission.

PREJUDICES OVERCOME.

MR. OLDS, writing from Parral, February 19, reports two tours taken with Mr. Case; one of them to a large ranch, some thirty miles over the mountains, for the purpose of contracting for materials for a new chapel at Las Cuevas, and also, if possible, to hold religious services. In this section of Mexico the farmers do not live in isolated houses, but from three to twenty families in a group. Mr. Olds says:—

"It looked at first as if Don Florentino were not going to receive us, for we made no secret of the fact that we were Protestants, and had come to buy lumber for a Protestant church. He was the owner of the ranch, had hundreds of cattle and hundreds of acres of valuable farming land; besides, he was the judge of all that district, a very influential man. On the other hand, his personal appearance and dress were like the poorest of his servants, and he could neither read nor write. After a little hesitation we were invited in and treated very hospitably; however, Don Florentino did not wish to know anything about our religion, nor hear anything from the Bible. He was a

good Romanist, and he knew that the priests would make trouble for him if he listened to these 'agents of the devil,' or read the Bible. After some conversation he brought out a picture of La Niña de Cabora, a young lady whom the priests are using to attract these superstitious people, teaching them that she has miraculous power, and is a second Mary, or a Christ come again to the earth. He showed also a 'letter from heaven,' which some rascally priest had written and sold to him at a great price, telling of the divine powers of this young woman. Don Florentino firmly believed, like thousands of others, that this letter had been written by the finger of God and brought down by the angel Gabriel. Indeed some sentences did come down from heaven, for the priest had quoted from the Bible, and this gave us opportunity to turn to them and read them from the Bible itself. Thus gaining his attention, we read other passages, so that by eleven o'clock he had not only heard several passages bearing upon errors of the Roman Church, but had listened to some of our gospel hymns.

"We were agreeably surprised the next morning, when we proposed a service for the evening, to receive Don Florentino's consent, and also the offer of the best room in the ranch for the purpose. The day was spent in visiting other ranches in the valley, reading and explaining the gospel, and singing hymns. Here and there we found a believer or two, the fruits of a short visit made some months before by one of the native brethren. As a rule the people seemed glad to receive us, and several would come in to hear us sing."

WILLING LISTENERS.

"At the service in the evening, forty-six persons were present; thus thoroughly had we overcome the prejudice against us. If we had tried to hold a meeting on first arriving, we probably could not have induced half a dozen to attend. We were especially pleased to see a goodly number of women present, for, just as at home the women are the most earnest and faithful Christians, so here they are the most

fanatical in the errors of Romanism. Singing was new to these people, and the gospel in song interested them deeply. Praying was new to them, and before offering prayer we had to explain our act and show how it was taught by the Bible. Then Mr. Case, reading passages from the Scriptures, explained to them in a simple manner the great doctrines of repentance, faith, justification, and sanctification. But this sermon was not enough, and they continued to give the closest attention, while he explained to them what Protestantism was, and how the Roman Church in Mexico was teaching doctrines and practices directly opposed to the Bible, not in one instance, but in dozens. It was pitiful to watch their faces, especially the women, as they heard for the first time how cruelly they had been deceived by the doctrines of penance, of purgatory, of confession, etc. They could not hear enough, and were not willing to leave the room until they had listened for nearly three hours. On leaving many thanked us for coming, and wanted us to promise to come again and tell them more. One woman said: 'And is it only this one night? This is the most precious news I ever heard. I want to know more.' And Don Florentino himself was so thoroughly convinced that he told us that if any of his people continued to talk against the Protestants he would take them into the house and make them read the Bible for themselves.

"Thus we succeeded in gaining the friendship and influence of a powerful man, and in making a very promising opening in a populous valley. We ought to have a man to give his whole time to this field, but we have none. Other openings just as promising are awaiting the men, not only in this station, but throughout our mission, while we who are here are spreading ourselves out over as much ground as possible."

West Central African Mission.

BIHE. — PEACE. — RELIGIOUS INTEREST.

LETTERS reached Boston from this mission on March 2, the latest date from

Kamondongo being December 29. Mr. Lee, who is still at Benguella, reports that carriers have been abundant since November first, and that he has been kept very busy in despatching the loads for the interior. Dr. and Mrs. Clowe reached Kamondongo December 5, and had a most cordial reception. The doctor finds plenty of medical work, and speaks of the situation of the station as a most happy one, both from a sanitary point of view and for evangelical work. Peace seems to be fully established, and it is felt that the outcome of the recent disturbances will be the firmer establishment of the mission and greater confidence on the part of the people in the missionaries. Mr. Sanders says that the faith of the natives in their fetiches has been greatly shaken. They had fully expected that the extraordinary charms they had used would effectually prevent the coming of the Portuguese. Now that all their charms have failed, they are ready to give a respectful and even an interested attention to the presentation of the gospel. The time is ripe for special evangelistic work. Men, women, and young people are coming from the villages to evening prayers, so that the attendance numbers from fifty to eighty. Under date of December 15, Mr. Sanders writes about a remarkable meeting held the previous day:—

“Last evening we were greatly rejoiced to have some twenty-five persons, including four or five lads from the school, who should have confessed Christ some time ago, three or four girls from the Girls’ School, seven or eight old women, two men, one of them father of four small children, and several young fellows who have not been about our place long, signify by rising their purpose to serve Christ. I would call attention to the fact that I add nothing to this statement. The plain fact is just this and no more: that when opportunity was given to signify, *by rising*, their purpose to serve the Lord Christ, about twenty-five or more arose, about fifty per cent. of whom ought to know well what they were about. The late circumstances in this country have

been such as to greatly commend to their intelligence all comparisons showing the folly of trusting in spirits and fetiches when the living God urges them to take himself as their refuge.”

CHISAMBA.

Mr. Currie, under date of December 24, reports himself as in better health than usual. Chisamba, though within the territory of Bihé, is thirty-six miles from Kamondongo, but the chiefs of that region went to aid in the resistance of the invading Portuguese. Mr. Currie was often in conference with these chiefs, and urged them to keep out of the conflict, and seems to have won their confidence and that of the people. He writes:—

“The people in this district escaped unhurt, having lost not even a goat. I led the people from this region to the meeting for the election of a new king. The chief of Kopoko was appointed, and returned no more to his own capital. At the request of the commander I signed the papers of settlement between the Bihéans and Portuguese, and then passed on to Kamondongo to visit the brethren there.

“We were treated throughout with the utmost courtesy and kindness by the Portuguese. The commander, in his farewell letter to me, said, ‘It is not probable we shall meet again, so now receive my compliments and thanks. If I may be of any service to you, oblige me with your order.’

“We seem to have lost nothing in the esteem of the people, for I have now a larger number of boys settled with me than ever before, and have just despatched a caravan of sixty-five men, besides some boys, to the coast for our goods, a thing we could not have done before. One of the old men expressed the feeling of many of the people when he said to us, ‘We thought you would have joined the forces against us, but now we see you are our friends and have come to teach us what is right. It may be we will all accept your words soon.’ God grant that they may accept not my words but the words of Christ before long!

"The eldest son of Kopoko has sent me several presents, saying he was now going to the *ombala* of his father, and that he and I would together care for the country."

BAILUNDU. — THE SCHOOLS.

There is a good health report from this station; Mr. Stover, who has been ill for some time, being somewhat better and again at his work. Miss Clarke is finding full occupation in assisting Mrs. Webster in the schools. Of these schools, Mrs. Webster writes:—

"Our Christmas passed off quietly and pleasantly. We served dinner to 130 persons. All seemed to enjoy themselves, and I am sure we all enjoyed the work of getting up the dinner for them. The boys and girls in the schools each received a gift of some kind. The small boys at the village danced and clapped their hands for joy when I presented them each with a new cloth and a piece of soap. It will soon be six months since I started this school, and in that time only four days have been missed. I have on the roll 30 names, but the school really numbers now only 16 who attend regularly. I have a very encouraging report to give of the Girls' School. It has grown in numbers, from 13 to 22, since I began in November. Nearly all the new ones came in during the first few weeks of school, and continue coming regularly. They all seem interested and enjoy their work, and are making good progress. Were it not for Miss Clarke's help I would have my hands more than full, and would find it impossible to give to all as much time as they require."

Mr. Stover, under date of December 27, says:—

"The attendance at morning service is very large now; many are coming from the villages, and the schoolroom is literally packed every Sunday. I am anxious to get into the church. The absence of so many lads with me and Mr. Cotton, together with my illness and Mr. Woodside's being so busy with carriers and other things, has hindered its completion.

But we hope now to occupy it before many weeks. We shall go in as soon as it is habitable and leave the finishing touches until the dry season."

Mr. Stover refers to a touching prayer made by Cato at the first Sunday morning service at which he (Mr. Stover) was able to be present, after his illness of nearly three months. He prayed that they might be truly grateful for the teacher who had been brought hither, and that they might be helped to manifest their thankfulness every day.

European Turkey Mission.

REVIVAL AT SAMOKOV.

DR. HOUSE, under date of February 5, after speaking of many discouragements which had seemed to attend their work, reports a work of grace which began during the Week of Prayer. During the first three days of that week there were some cheering signs at the out-station of Banya. On Thursday, January 8, preaching services were begun which were well attended on each evening, all the brethren of the station assisting in these and other services and in the inquiry-room. Inquirers soon began to increase in numbers. Dr. House says:—

"The work has been extensive in both the schools, and also has awakened most of the brethren of the church. Of course it is not possible to tell how many have become subjects of grace, but there remain very few in either school who have not been affected by this work, Christians being awakened and revived, and sinners aroused to seek Christ. At the young converts' meeting of last week fifty-eight were present, but it is hardly to be supposed that all these are born again. We have hopes, however, for some who were not at that meeting. It is still too early to say much as to the numbers of those who have given their hearts to Christ. Both schools seem greatly changed.

"The meeting on Sunday evening in the Collegiate and Theological Institute was one that rejoiced my heart. One

encouraging sign is the greater readiness among the students to try to find something to do for the Master. I am sorry to say that the work has had no extended influence on the city as a whole. Our weekly cottage prayer-meetings, being held in different parts of the city, at the houses of friends, have been the means of reaching some who do not attend the meetings at the church.* One of our members has also visited the jail and found some interest among two or three there."

Dr. House also reports a hopeful outlook in other sections of the mission, and of the manifest blessing of God resting upon the labors of the missionaries.

Western Turkey Mission.

SMYRNA AND ITS OUT-STATIONS.

MR. BARTLETT, after his furlough in the United States, reached Smyrna November 22, and on December 26 he wrote from Boordoor, a town some 175 miles southeast of Smyrna, as follows:—

"You may be interested to learn something of our work as it appears to me after an absence of more than fifteen months. You will see that I am now far from Smyrna, in the interior of our field, having pushed out, as soon as I could well leave, after arriving, to see what could be done to help these distant out-stations.

"In regard to Smyrna, I have but little to say of the church that is encouraging. The Sabbath congregations do not seem to have increased during the year, though a very few persons have been received to the church. The schools have been well sustained, the Boys' School having a much larger number of pupils than when I saw it before leaving for the United States; and if we could have opened a boarding department in connection with it, we had every prospect of a houseful of boarders very soon.

"As to the work in the interior stations, I am not yet fully informed, but all that I have seen or heard is encouraging.

"Here in Boordoor I am delighted with every feature of the work. The progress

thus far has not been rapid, but the material gathered is of the most reliable kind for a nucleus or foundation. There are now seventeen adults and young men in the little band of Protestants, of whom twelve have united in covenant bonds, and the church in Boordoor has been formally recognized by the Bithynia synod. The number of souls reckoned as 'adherents' is thirty-three. Their preacher is a man of God and a thorough Bible-student, and his congregation, though nearly all very poor and almost without exception having suffered severe persecution, seem to be well grounded in the truth, and they exhibit a consistency in their profession which is very cheering. They are specially scrupulous in their observance of the Sabbath, constant in their attendance at all the services when possible, and very watchful of their example in business; and not one of them uses tobacco or spirituous liquors in any form, though nearly all were habitual smokers and some drank freely."

A DEVOTED PEOPLE.

"They have paid, in 1890, for preacher's salary and other expenses connected with their services, and for benevolent objects, \$97, and have pledged \$140 for a chapel, if such a blessing can be secured. Only two of these brethren have anything to call their own, except in some cases a very poor shelter; and three are more or less dependent upon others for their daily support. All except the two live by their daily labor, and these two could not, probably, command more than \$1,000 each if they should sell all. One brother pledged towards a chapel his entire earnings for eleven weeks (not profits). All of these brethren are ready to offer prayer in the prayer-meeting, and the simplicity and earnestness of their petitions show from whence they have learned to pray. Through the influence of this little congregation the knowledge of the truth has been widely disseminated among the people, but a wicked and infidel priest uses all possible means, even to violence, to hinder the progress of the good work. With such a nucleus as this for the work

of the Lord in this city of some 20,000 inhabitants, what grand results may we not expect in the not far distant future?

"Monday, December 29. Yesterday we celebrated the Lord's Supper and received to the church an old man seventy years old. His two sons, both young men, had united with the church before. They are Greeks, and he has been a leading man in the Greek church for many years; but he has been very intemperate, and a most inveterate slave to the nargileh, which he would smoke almost incessantly, declaring that he should die if he were obliged to give it up. He had for some time known the truth, and had occasionally attended the service on the Sabbath. One day while listening to a sermon from the pastor, in which he narrated the story which had suggested the hymn, 'Over the line,' he was led to a decision that he would not leave his seat till he had decided the contest, and then and there yielded his proud heart and stubborn will to Christ, and from that hour for now three months has never smoked his nargileh nor drunk any ardent spirits. He is constant in attendance upon all the services, and his wife also, in full sympathy, always accompanies him, though she says that for forty years they have never walked anywhere together, oriental custom forbidding. From the day of his decision he has had no desire to smoke or to drink, so completely has grace conquered his appetite. At the same service I also baptized a child of one of the brethren whose wife is a daughter of the preacher. This is one of the places for which I was endeavoring to secure funds for a chapel, and I doubt if any congregation in Turkey is more worthy of aid in this respect."

VEZIR KEUPRU.

Mr. Smith, of Marsovan, writes of a recent visit to Vezir Keupru:—

"The meetings were well attended and very encouraging. On the Sabbath we had four general meetings and two after-meetings. I baptized a large number of children, and sixteen were received to the

church, their ages varying from ten years to over seventy. One was an influential Greek whose wife had long opposed his coming to our meetings, but finally entered the church before him. Five are, or were, members of our Girls' Boarding School. Fully 500 people were present at the Sunday morning service, crowded into two basement rooms of the church they are building. They undertook this building, hoping to finish it for 200 liras, or a little over, and to receive 80 of that from the Board.

"But their estimates are always too low; and moreover both timber and work have been unusually high, so that the whole cost will not be less than £300. Still if you can only give the aid we have so long urged, and which has been repeatedly sanctioned by the mission (£80T.) they will be able to finish it—if not immediately, yet in a year or two at latest. I was much pleased with the building. When finished it will meet all their needs for church and schools.

"Moreover they have room to put up a parsonage as soon as they are able. The Lord greatly favored them in this undertaking, and by remarkable providences answered the prayers of many and thwarted the plans of their enemies. And now *can you not help them?* Aid rendered under these circumstances will be specially appreciated and hasten on the time of self-support.

"I was very glad to find the people so well united on their new preacher, who went there last summer from Kastamoni, where he has labored so long with almost no apparent results. I saw many hopeful signs, and am persuaded that there will be several more additions to the church at the next communion; and I trust that of the nearly 200 non-Protestants present on the Sabbath some at least received truth into good and honest hearts and will bring forth fruit. As my eyes rested on that neat and convenient building, and that goodly band of converted, Christian men and women, and my mind wandered back to my first visit there, twenty-five years ago, my eyes filled with

tears and my heart with gratitude and praise; and I thanked the Lord for the great things which he had wrought—then, one or two despised individuals; now, a somewhat large and greatly honored community. Most of all did I thank him for that growth in grace, in Christian giving, and in Christian living, which has been steadily going on during all these years."

Madura Mission.

CHANGES AT MELUR.

MR. HAZEN, of Manamadura, sends the following good news under date of January 3:—

"The work in Melur station has at times seemed somewhat discouraging. The people were ignorant, bigoted, and opposed to the pure and holy gospel by their unholy lives and dishonest practices. Multitudes of them belong to the robber caste, and in times of scarcity there was little security for life or property. Mr. Burnell was openly beaten in one of the public streets in the daytime.

"We are happy to say that a change for the better has taken place. In places where preaching was formerly attended with scorn and abuse, we are now listened to with respect and attention. They invite us to come again, and often show their goodwill by presents of milk and fruit. There seems to be increasing interest on every hand. In many villages they beg us to come and open schools, and in some they even ask for a catechist. At one village not far from Alagacoil, the famous resort of pilgrims, they have renewed this petition several times during the past two years, and we have recently sent a man to live among them, doing both evangelistic and teacher's work.

"At another place, five miles from Melur, where our message was formerly received with contempt, they now urge us to give them a teacher. There are nearly 100 families of Shanars in that town just ready to come over to us through the influence of a Christian relative in another place. The open door seems so inviting

that we are sending a godly young man to them this month."

AT MANAMADURA,

"Also, there are encouraging tokens. A very prominent man of high caste, the head of his village and the leader of all his people in that region, has come out a bright, happy Christian, after twelve years of fruitless search in heathen systems and at various heathen temples for peace of mind. He immediately began to tell what a Saviour he had found, and has since given his whole time to this joyful work. Following our Lord's instruction to 'begin at Jerusalem,' he went to his brother, and soon won him and his family. That brother is the headman of four villages. There is a general expectation that this influential man, with his winning address and heart overflowing with joy, will draw over a large number of people.

"We have been happy to occupy two other recently opened fields in the Manamadura station.

"But I must close after speaking of the great joy we have had in taking seven of the older boys of our Boarding School into the church. Their experience was clear and decided, and their conduct since has been most satisfactory. It is a cheering fact to note that some of them attribute their conversion to the home Bible study, required as a part of their curriculum of studies; for all of which we render devout thanksgiving to the Lord of the vineyard!"

WELCOME OF RETURNING MISSIONARIES.

Somewhat against the letter of a request received from Dr. Washburn, of Pasumalai, we give an extract from a communication he sends referring to the reception given himself and his wife on their return from their visit to America. Writing from Pasumalai, December 30, he says:—

"From Madras forward we began to be cordially welcomed home. In Madras a number of friends found us out and called on us, among whom were several old students, now at the university or in the professional schools of the capital.

At Tanjore we were waked up to be congratulated and garlanded by another company of Pasumalai College men, who are now in the Government Medical School of that place. And again when we passed through Madura, though it was five o'clock of a cold December morning, we found at the railway station to welcome us a crowd of native Christians and others, and all, or nearly all, the Madura missionaries. Mr. Chandier handed over charge of Pasumalai while the train waited, and we were again in harness.

"At the station below Madura, where we alighted, all the people of Pasumalai and some from other places had turned out with a grand carriage and pair, a brass band and muskets, to convey us

home again in true oriental fashion, with due uproar, music, and display. The greetings of the people were hearty and some of them very touching. One said to us that scarcely a prayer had been offered in public or private at Pasumalai for the last six months in which we had not been remembered. And here please turn down a leaf to call the attention of those who do not believe in mission schools."

Dr. Washburn gives particulars in reference to some of those who were prominent in this reception given him, not all of whom are now Christians. The facts illustrate the influence that Christian missions have had even upon Hindus and Mohammedans.

Notes from the Wide Field.

INDIA.

ANOTHER TELUGU REVIVAL. — There has been another remarkable awakening in the Telugu Mission of the American Baptist Board similar to that which occurred in 1878. *The Baptist Missionary Magazine* for March says that, at Ongole, on Sunday, December 14, there was an unusually large attendance of anxious inquirers, and on the afternoon of that day 352 were baptized. Another great assembly convened on December 27 and 28, thousands coming in from villages, some of which were from fifty to seventy miles distant. No building was large enough to accommodate the crowds, and Dr. Clough preached from the steps of his veranda. The most profound attention was given to this discourse. The report states that, following this sermon, from "half-past nine to one o'clock about fifty preachers and teachers were busy in hearing the evidence of those who came for baptism." Dr. Clough and native preachers then began to baptize, and the record states that the total number baptized "in four hours and twenty-five minutes" was 1,671. This makes a total of baptisms during the quarter of 2,023. Calls were coming from all directions to the missionaries to send preachers and teachers. The same number of *The Missionary Magazine* which contains this account of the revival, has an article concerning the low-caste and non-caste races of India, which, the editor says, well describes the people in the Telugu Mission. It is stated that on account of the character of the people the work is extremely difficult, and that the difficulty will not be *before* baptism, but *after* it. "They must be taught, for they are *unspeakably ignorant and superstitious*. Long centuries of oppression and ignorance have left no desire for a better state." The people are extremely poor, and cannot pay for the education which they must have if they are to be lifted from their present degraded position. They get in debt to their masters, who are rich and of high caste, and the employee cannot leave his master's service till his debt is paid. These high-caste masters, therefore, who find the people valuable to them, will resent all attempts to ameliorate their condition through schools or any other way. It is to these poor and oppressed ones that the gospel comes as an unspeakable comfort and support.

FORMOSA.

A REMARKABLE MOVEMENT. — Mr. Mackay writes to the Canadian Presbyterian Society, with which he is connected, of an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there, though he had had the matter in mind for a dozen years. On his recent visit he found many of the people having a clear idea of gospel truth, while all of them were wearied of idol-worship. But they told the missionary that the military mandarin had declared that they must keep up their idol-worship or else become rebels against Chinese authority. Mr. Mackay visited the official, who "wished him peace," and gave permission to the people to do as they liked. A council was at once held by the people, which turned out to be boisterous; but on Mr. Mackay's entering the assembly and inquiring if it were because of difference of opinion, he was informed that the people were unanimous and that they were only giving vent to their indignation for having served idols so long. They then handed over for Christian service an idol temple which they had built at a cost of \$2,000. The next day was a joyous one. Led by the headmen of the place, parties went from village to village gathering up idols, incense sticks, and all the paraphernalia of idolatry, and made a great bonfire of them all. The temple, now a Christian church, was opened and the people poured in, singing with great gladness the One Hundredth Psalm. The three main facts in the case Mr. Mackay states thus: (1) Nearly 500 idolaters cleaned their houses of idols in our presence. (2) They declared themselves anxious to worship the Lord, the Redeemer. (3) They gave a temple built for idols as a house of worship for the living and true God.

CHINA.

PROVINCE OF SZ-CHUEN. — This interior province of China has an area of 167,000 square miles, which is a little less than that of New England and the Middle Atlantic States combined. United States Minister Denby, in a report made a few months since to our government, estimates its population as between thirty-five and forty-five millions. By a recent convention between China and Great Britain the city of Chung-king, the commercial metropolis of western China, has been opened to British trade. This city is on the Yang-tse River, 725 miles above Hankow, and 1,500 miles from Shanghai. Missionaries of the London Society have recently arrived at this city, and they speak of the journey up the Yang-tse as most grand. There are already laboring there missionaries connected with the American Methodist and China Inland missions. Minister Denby speaks of the province as fertile and rich in mines and in salt wells. The cultivation of the poppy has increased greatly within recent years, the heavy duty on the Indian opium serving to stimulate home production. Minister Denby says: "It is a source of great dissatisfaction to the missionary to observe the wide extent of fertile ground given up to Indian corn and poppy; the one to be converted into alcohol and the other into opium." Notwithstanding the obstacles arising from the use of opium, the opening for mission work in this immense interior province seems to be most promising.

AFRICA.

PROGRESS IN UGANDA. — Our last number reported tidings by telegraph of peace and prosperity at Uganda. Letters from Messrs. Gordon and Walker are printed in *The Church Missionary Intelligencer* for February, showing that there is a genuine progress in all Christian enterprises. The peril from persecution has entirely ceased, but peril of an exactly opposite character has arisen on account of the outward

advancement of the Christians, who are becoming rich and powerful. Many of them have become great chiefs, and they now possess much land which, in due time, will make them rich. The danger is lest they lose their simple faith and become worldly-minded. The Christians have built their own church, 80 feet long by 20 feet broad, which is crowded every Sunday morning. They have also built a comfortable house for Mr. Gordon. There has been of late a great lack of food, because, during the conflict for supremacy, the Mohammedans devastated the country and cut down every plantation, so that it will take a year or two for the country to recover.

As to the character of these Christians, Mr. Gordon says that it is a great pleasure to be able to speak to such attentive audiences. The responses in the church are repeated more heartily than in many a church at home. Yet he says it is to be feared that with many it is but a lip service. "There are many who know Christ as a personal Saviour, who daily fight the Christian warfare against Satan, sin, and self, and who overcome. These want more and higher spiritual teaching and encouragement to growth in grace. Then there are many, very many, who have only got a knowledge of the Saviour in their understanding and whose hearts are not changed and who have not learnt their need." And at another time he says, "In some cases too I have been gladdened and rejoiced at their understanding and answers, at their sense of sin, their penitent and humble spirit, their trust in the Saviour for true repentance and newness of life." The position of the missionary is much more secure than it has ever been. The Christian chiefs would never allow the king to demand of the missionaries tribute or tax, and the people have for a time entirely supported the missionaries, even during the famine depriving themselves of food that they might be able to send some to their religious teachers.

In the opinion of Mr. Gordon the time has fully come for the extension of the work into other regions. He speaks especially of Busoga, on the northeast side of Lake Victoria, where the king and his katekiro, the latter being a quiet, sensible man, are ready to receive missionaries. The people are simple, well-mannered, and rustic, and have not been corrupted by the Arabs or coast traders. Politically there is quietness since Mwanga has been victorious over his enemies. Christians brought the body of the dead king, Kalema, back to Uganda, so that the people will not question whether he is really dead. There is a prospect for peace for some time to come. This certainly is a most cheering record from this "heart of Africa." But with these reports of success in mission work come the tidings of the death of two of Bishop Tucker's party, who started for Central Africa last May. They both died at Usambiro, near the middle of November. But though men fall, the work goes on. Rev. Mr. Ashe, one of the early missionaries in Uganda, will return this spring, leading in a new party, and six or eight men are asked for to enter these wonderful openings for Christian work in Uganda and Usoga.

Bishop Tucker and his associates were detained at Usambiro on account of the non-arrival of the boat, which was on the north side of the lake. On the 4th of December, the boat having arrived, the bishop and his party started for their voyage across the lake.

THE TRANSVAAL. — A letter from the Swiss missionary, M. Berthoud, is given in *Regions Beyond*, presenting a hopeful outlook, and it will be of special interest to friends of the American Board, inasmuch as one of the out-stations of the Swiss mission stands in such near relation to our East African Mission. M. Berthoud says that they have in the Transvaal three stations and many out-stations, one of which is on the banks of the Limpopo. At Lorenzo Marquez also, where work was begun in 1882, there are now, according to M. Berthoud, from 500 to 600 converts, and out-stations are starting in every direction around that town. M. Berthoud speaks of

missionary tours he had made into the low country, west of the Limpopo River, where he had been able to preach the gospel to thousands of the unevangelized. It will be remembered that it is near the Limpopo that Gungunyana now lives, so that this Swiss mission is approaching his dominions on the westerly side while our East African Mission will move from the easterly side. M. Berthoud says that the converts and members of the churches have maintained a good reputation for consistency and faith. It is a noticeable fact that total abstinence is made a *sine qua non* for church fellowship.

EAST AFRICA. — It is reported that the total cost to the German government of its present possessions in Eastern Africa has been not far from \$4,000,000. The British East Africa Company has spent much less, the government not assisting this company as the Germans do theirs. But the British have cut a road of 300 miles into the interior, and expeditions are traversing the country for the purpose of laying out lines of entrance, and with an eye especially to the building of a railroad.

THE CAMEROONS. — The *Journal des Missions Evangéliques* states that the Basel Mission in the Cameroon country has been afflicted during the year 1890 by the death of three young missionary brothers recently arrived from Germany. On the other hand, the mission rejoices in the extension of its work. Herr Autenrieth writes as follows from Mangamba: "The Spirit of God seems to breathe upon this region. Our hill resembles at times a place of pilgrimage; young men especially coming just to hear the word of life." He had ascended the river Abo in his canoe to visit the villages. As he passed the village of Fiko, a "man of God" pushed through the reeds of the riverbank and cried out in a tone of astonishment and reproach, "'You have come, then! You are not going on! You well know how long we have been waiting for you.' Blessed impatience! However, we had to beg him to wait a little longer." Soon after, a canoe met them and the native owner told them that there were at his village ten "men of God." "All around Mangamba, people seem drawn by some unseen power toward the everlasting gospel; they band themselves together and take spontaneously the name of 'men of God,' the God whom the missionaries declare. And the greater part of them have never seen the missionaries and wait for them with the utmost impatience at Bonapaki." Herr Autenrieth found thirty men belonging to one of these associations, among them the chief and his son. They were absorbed in a project of building a "new city of God," as they expressed it; that is to say, a village for themselves, apart from the heathen one, where they were mocked at. These men are not Christians, nor even as yet catechumens. It is a kind of vague aspiration that moves them; they know not how to define it, but it is full of promise.

Among the Bakouri, at the eastern base of the Cameroon range, this preparation does not appear. "In a market-place," writes the missionary Scholtens, "I was closing a meeting, and asked the catechist to pray. Instantly a woman cried out, 'Now God is coming down!' and the whole crowd fled with cries of fright."

THE FRENCH CONGO. — MM. Teissières and Allegret, who were sent to choose a favorable region for founding mission stations, write from the banks of the Ogowe concerning the Pahouins, a savage and powerful race. "The question which preoccupies the French government," says *L'Afrique*, "is how to establish relations with them." "We have stayed at all the Pahouin villages," write the missionaries, "and have everywhere found a welcome. We have been well received wherever we established ourselves; we have met only those who were disposed to receive missionaries. All doors are open, one might say; the field is immense. It is true the material difficulties are great. But it is not only a Christian duty, it is the duty of patriots; it is necessary that the black men should see whites whose only motive is love of the native."

This statement is confirmed from another quarter, by the experience of Mr. Hodister, an agent of the Society of the Upper Congo. Last summer he was exploring the river Lomami, an affluent of the Congo. He writes to the *Mouvement Géographique* as follows: "In ascending the river I was often attacked by the natives. One day, among others, I had to pass, in a place where the Lomami is very narrow, between two rows of villages whose inhabitants did not cease flying their arrows at me from six o'clock in the morning till five o'clock at night. I did not answer, and no one on board was hurt. On my going down the river I stayed in these same villages, so hostile two months before. I bought food and wood, and we ended, the natives and I, the best friends in the world."

GERMAN CATHOLICS AGAINST SLAVERY. — One of the most powerful private associations to which the recent anti-slavery movement has given birth is the African Association of German Catholics. *L'Afrique* reports that this association holds many public meetings in different cities, publishes a journal, *Gott will es*, and has ten diocesan committees, comprising 1,500 circles and about 200,000 members. The central council at Cologne has received more than \$130,000 in money. This is to be spent in African expeditions, in founding safe retreats for threatened negroes, in missions, orphan houses, etc., all over the German African possessions. Six thousand dollars have been given to aid in the transport of the first German steamer for the Victoria Nyanza.

POLYNESIA.

MARÉ. — Our readers have been informed of the high-handed proceedings of the French in expelling Rev. Mr. Jones, the missionary of the London Society, from this island, where he had done such noble work. After the assumption of authority by the French it was stated that the religion of the people would not be interfered with. Practically it was most seriously interfered with, through the establishment of petty regulations which the people were not willing to submit to. Recently a missionary of the London Society has visited the island, and finds matters in a better state than was to have been anticipated. He was not molested in his work, although the churches were suffering from many annoyances. The people had gone from the shore into the interior, and there were only three places where the communion was dispensed. The French officials had ordered the people to come down to the seaboard to reside, but they had not obeyed. These officials took away six men as prisoners; one a pastor, two deacons, and three church members, and the complaint against them was that they had violated the regulation that permission must be asked of the officials before a pastor could be obtained. For this neglect these men were imprisoned. This seems to be the method by which the French officials on Maré carry out their promise that "religion shall not be interfered with."

Miscellany.

BIBLIOGRAPHICAL.

The Light of the World; or, The Great Consummation. By Sir Edwin Arnold, K.C.I.E., C.S.I., author of "The Light of Asia." New York: Funk & Wagnalls. Pp. 286. Price, \$1.75.

The literary and religious world have been awaiting with much interest the publication of Sir Edwin Arnold's new poem, and the circumstances under which it was written, as well as its intrinsic merits, will give the volume a world-wide circulation. Many supposed that in his "Light of Asia" Sir Edwin Arnold in-

tended to present Gautama as the purest of mortals, and his philosophy and religion as the highest and best. Such an impression the present volume will wholly dissipate, for it sets forth Christ as the Light of the World, in whose light men shall see light. As a work of art the new book will sustain, if it does not increase, the author's reputation, and this is saying a great deal. There is much exquisite poetry here, especially in the earlier portions. By introducing one of the Magi who

brought gifts to the infant Saviour in conference with Mary Magdalene, the poet is able to present and compare the teachings of Buddha with those of Jesus, making the wise man recognize the supremacy of Jesus as,

"Truly, the Son of God."

While there are many strains in the poem which Christians will cherish and will love to repeat, there are a few utterances which we much regret, and which we sincerely wish might be charged to "poetic license." It is little short of amazing that one can apply such exalted terms to Christ, and then speak so disparagingly of the Scriptures which Christ in manifold ways declared could "not be broken." The poet has a strange misconception of the God of the Old Testament, who so often revealed himself as "the Lord God, merciful and gracious." And there are some utterances in the poem which are not merely beyond but quite contrary to the declarations of Christ. But our magazine is not the place for a criticism of this remarkable poem. It is well known that most, if not all, of it was written in Japan, and the author stands in such relations to the religious thought of Asia and the world that it is proper that his volume should be briefly noticed here.

The Whole World Kin. A Pioneer Experience among remote Tribes, and other Labors of Nathan Brown. Philadelphia: Hubbard Brothers, Publishers. Sent postpaid by Miss E. A. Rogers, 40 East Thirty-fifth Street, Station F, New York City, for \$1.75.

It would have been better, it seems to us, if the title of this book had been "Memorials of Rev. Dr. Nathan Brown, missionary in Burma, Assam, and Japan." Dr. Brown was a remarkable man, and rendered remarkable service in many mission fields. His most conspicuous work was the translation of the New Testament into Japanese, which was published in 1879. The volume before us is made up largely of extracts from Dr. Brown's letters, in which, aside from personal records, much information is given concerning the countries in

which Dr. Brown labored for thirty-five years. It is a notable addition to the number of missionary biographies.

The Church in the World and the World in the Church. By Maria A. West, author of "The Romance of Missions."

In a booklet of thirty-two pages this well-known missionary lady expresses in verse her sense of the Church's failures and its dangers at the present time. Her own devoted life gives her the right to warn and to entreat. May Christians so believe and live that such pleading may no longer be needed!

The Great Discourse of Jesus the Christ, the Son of God. A topical arrangement and analysis of all his words recorded in the New Testament, separated from the context. New York: Anson D. F. Randolph & Co. Price, \$1.50.

This volume, although made up entirely of the *direct* sayings of Jesus Christ as found in the Four Gospels, impresses one as unique and most valuable. There is an *Apologia* by the author, whose name is not given, though he speaks of himself as a layman. But the value of the book is the topical arrangement of all the recorded sayings of our Lord while he was upon the earth. It will surprise multitudes who regard themselves as familiar with the Gospels to find how many distinct themes our Lord discoursed upon, and how clear as well as gracious his utterances upon them are. There are those to whom the very words of Christ have an authority not belonging to other portions of the Scriptures. With such a thought we do not sympathize. A note endorsed by the Rothschilds is just as good as a note originally drawn by them. The Scriptures which Christ has affirmed as true are just as reliable as his own words. Nevertheless this collection of Christ's own sayings on the highest themes of which it is possible to speak is welcome and will be most helpful.

BOOKS RECEIVED.

The Starling. A Scotch Story. By Norman Macleod. New York: A. D. F. Randolph & Co.

Aunt Dorothy. An Old Virginia Plantation Story. By Margaret J. Preston. New York: A. D. F. Randolph & Co.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For a revival of the spirit of benevolence; that Christians may recognize their privilege and obligations as stewards of the manifold grace of God; that the needs of a perishing world may be better understood; and that there may be a consecration of wealth and all earthly possessions to Him whose kingdom should be sought first of all.

ARRIVAL AT STATION.

January 16. At Pasumalai, Southern India, Mr. H. H. Stutson, who is to be employed in the Pasumalai College.

ARRIVAL IN THE UNITED STATES.

February 23. At New York, Miss M. A. J. Richards, of the Japan Mission.

DEPARTURE.

March 11. From New York, Rev. W. P. Sprague, to rejoin the North China Mission.

DEATHS.

March 4. At Northampton, Mass., Mrs. Sophia D. (Hazen) Stoddard, aged eighty years. She was the second wife of the Rev. David T. Stoddard, of Persia, whom she married February 14, 1851. Returning from Persia to the United States in 1858, after the death of Mr. Stoddard, she was subsequently married to a brother of her former husband. She was a sister of Rev. Dr. Allen Hazen, formerly of the Marathi Mission.

February 10. At Hanover, N. H., Miss Betsey Tilden, who from the year 1835 to 1843 was connected with the Syrian Mission of the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. What the missionaries say in regard to retrenchment. (Page 144.)
2. The Student Volunteer Movement. (Page 146.)
3. Story of a good fight ended. (Page 155.)
4. Prejudices overcome in Mexico. (Page 156.)
5. A devoted people in Turkey. (Page 160.)
6. From the province of Joshu, Japan. (Page 153.)
7. Persecutions in Japan. (Page 152.)
8. Religious quickening in West Africa. (Page 157.)
9. Revival in Samokov, European Turkey. (Page 159.)
10. Revival among the Telegus. (Page 163.)

Donations Received in February.

MAINE.

Cumberland county.	
Cumberland Centre.	2 00
Portland, State-st. ch.	338 46—340 46
Franklin county.	
Wilton, Cong. ch. and so.	4 00
Kennebec county.	
Monmouth, 1st Cong. ch. and so.	4 58
Somerset county.	
Norridgewock, A friend, 10; Thank-offering, A friend, 10.	20 00
Union Conf. of Churches.	
East Otisfield, Rev. J. Loring, 11.90; Mrs. M. Knight, 5; Miss A. Lovewell, 2; Two ladies, 2.	20 90
Otisfield, Y. P. S. C. E., for native teacher in India, 3; for do., in China, 3.	6 00
So. Bridgton, Mrs. M. P. Fitch.	5 00—31 90
Waldo county.	
Belfast, 1st Cong. ch.	62 09
Washington county.	
Machias, Centre-st. Cong. ch.	7 80
Milltown, Cong. ch. and so.	12 00—19 80
York county.	
Biddeford, 2d Cong. ch.	43 00

Kennebunk, Union Cong. ch.	38 23
Limerick, Cong. ch. and so.	10 00
York county, A friend,	10 00—101 23
Danville, A friend,	2 00
	586 06
<i>Legacies.</i> —Kennebunkport, Jonathan F. Brown, by W. F. Moody, Ex'r,	100 00
	686 06

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Walpole, 1st Cong. ch. and so.	21 40
Winchester, Cong. ch. and so.	10 20—31 60
Grafton county.	
Littleton, Cong. ch. and so., 11.75; John Farr, 5.	16 75
Plymouth, Cong. ch. and so.	32 50—49 25
Hillsboro county.	
Amherst, L. F. B., 170; E. D. Boylston, to const. Miss JOSIE E. STAYNER, H. M., 100.	270 00
Brookline, Cong. ch. and so.	5 00

Goffstown, Cong. ch. and so., with other dona., to const. FRANK T. MOORE, H. M.	71 00
Hollis, Cong. ch. and so.	29 00
Manchester, Hanover-st. ch., union meeting,	69 40—444 40
Merrimac county.	
Concord, North ch., A. S. Smith,	3 00
Tilton, John R. Williams,	2 00—5 00
Rockingham county.	
Exeter, 2d Cong. ch. and so., to const. Mrs. CORA KENT BELL, H. M.	285 61
Newmarket, T. H. Wiswall,	10 00
Northwood, Cong. ch. and so.	10 00
Windham Depot,	10 00—315 61
Sullivan county.	
Meriden, A member of Cong. ch.	62 40
Newport, Cong. ch. and so.	100 16—162 56
	1,008 42

<i>Legacies.</i> —Amherst, Rev. William Clark, by W. B. Rotch, Ex'r,	2,500 00
Exeter, Mrs. A. W. Chadwick, by R. B. Archibald, Ex'r, in part,	66 08—2,566 08
	3,574 50

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	77 15
New Haven, A memorial gift,	50 00—127 15
Chittenden county.	
Milton, Cong. ch. and so.	5 54
Franklin county.	
Enosburgh, Cong. ch. and so.	33 00
Grand Isle county.	
Alburgh Springs, Cong. ch. and so.	6 00
Rutland county.	
Wallingford, Cong. ch. and so.	20 00
Windham county.	
Brattleboro', Centre ch., m. c.	26 37
Westminster West, Soc. of Morals and Missions,	48 60—74 97
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, extra,	50 00
Ludlow, Cong. ch. and so.	15 00
Woodstock, Cong. ch. and so.	31 05—96 05
	362 71

MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch. and so.	1 82
West Barnstable, Rev. H. E. Thygeson,	10 00—11 82
Berkshire county.	
Great Barrington, C. A. W. Sumner,	1 00
Hinsdale, Cong. ch. and so.	10 00
Lee, Y. P. S. C. E., for native preacher in Japan,	100 00
Sheffield, Cong. ch. and so.	13 50—124 50
Bristol county.	
Attleboro Falls, Central ch.	12 20
Berkley, Friends,	30 00
Fall River, Thomas J. Borden, to const. F. W. BASSETT, H. M.	100 00
Norton, Cong. ch. and so., 10.66;	
Mrs. E. B. Wheaton, to const. SUSAN M. FLIMPTON, H. M., 100,	110 66
Taunton, Trin. Cong. ch., to const. JOHN P. BROWN and Mrs. G. H. RHODES, H. M.	200 00—452 86
Essex county.	
Andover, Chapel ch., to const. Rev. T. C. CRAIG, Rev. O. D. SEWALL, and Rev. F. P. JOHNSON, H. M.	149 00
Lawrence, South Cong. ch.	30 09—179 09
Essex county, North.	
Newburyport, North Cong. ch., 36; do., the Misses Wiggin, for Theol. student in Doshisha, 50; do.,	96 00
Essex county, South.	
Beverly, Dane-st. ch., m. c.	4 67
Gloucester, Evang. Cong. ch., A friend, by Rev. R. P. Hibbard,	45 00
Salem, South Cong. ch., 15; A deceased friend, 45; A friend, 5,	65 00
Saugus, Cong. ch. and so.	13 03—127 70

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.,	31 30
Montague, Cong. ch., for Africa,	2 00—33 30
Hampden co. Aux. Society. Charles Marsh, Tr.	
E. Granville, Cong. ch. and so.	21 00
Ludlow, Cong. ch. and so.	14 08
Springfield, Park Cong. ch., 20; S. Morris Coe, 10,	30 00
Westfield, 1st Cong. ch.	10 21
West Springfield, Park-st. Cong. ch.	42 00—117 29
Hampshire county.	
Enfield Centre, Cong. ch. and so.	9 00
Florence, Cong. ch. and so.	20 44
Northampton, Edwards Cong. ch.	144 41
Worthington, Y. P. S. C. E., for native preacher at Madura,	2 21—176 06
Middlesex county.	
Arlington, A friend,	30 00
Auburndale, Cong. ch., 505; do., m. c., 29.89,	534 89
Bedford, Cong. ch. and so.	15 00
Cambridgeport, Pilgrim Cong. ch., towards salary of Rev. J. K. Browne,	45 32
Cliftondale, G. P. Haywood,	10 00
Everett, Cong. ch. and so.	107 38
Holliston, Mrs. Elizabeth S. Burnap,	25 00
Lowell, High-st. Cong. ch., to const. Rev. C. W. HUNTINGTON and W. H. WHITE, H. M., 164.61; John-st. Cong. ch., 18.59,	183 20
Newton Highlands, Cong. ch. and so.	270 45
Newtonville, Central Cong. ch.	171 78
Reading, Cong. ch. and so.	10 00
Somerville, Broadway Cong. ch., to const. T. W. TOWNSEND, H. M.	100 00
Southboro, Pilgrim Cong. ch.	39 38
South Natick, John Eliot Cong. ch.	5 00
Tewksbury, Cong. Sab. school, for printing and distributing Bibles,	20 00
West Somerville, Day-st. Cong. ch.	6 16
Winchester, 1st Cong. ch., Int. on legacy of D. N. Skillings,	200 00—1,773 56
Middlesex Union.	
Ashby, Cong. ch. and so.	16 58
Dunstable, Cong. ch. and so.	27 00
No. Leominster, Ch. of Christ,	22 31—65 89
Norfolk county.	
Braintree, H. A. Johnson,	15 00
Cohasset, 2d Cong. ch.	46 72
Milton, 1st Cong. ch.	2 00
Quincy, Cong. ch. and so.	86 16
Readville, Blue Hill Evang. society,	6 23
So. Walpole, Missionary,	3 00
So. Weymouth, 2d Cong. ch.	8 00—167 11
Plymouth county.	
Campello, South ch., with other dona., to const. R. W. Dow, H. M., 90; Sarah Packard, 20,	110 00
Hanson, Cong. ch. and so.	8 01
Kingston, Mayflower ch., M. H. Peckman,	15 00
Marion, Cong. ch. and so.	18 25
Marshfield, 1st Cong. ch. and so.	127 29
Plymouth, Ch. of the Pilgrimage,	129 30—407 85
Suffolk county.	
Boston, Shawmut ch., 1,031.56; Mt. Vernon ch., 500; do., Mrs. E. C. Parkhurst, 50; do., Mrs. P. R. Woodford, 10; Immanuel ch., A. M., 500; Central ch. (J. Plain), 372.80; Highland ch. (Roxbury), 77.57; 2d ch. (Dorchester), Dr. H. S. Babbitt, 30; Eliot ch. (Roxbury), m. c., 5.79; Pilgrim ch. (Dorchester), for China, 4.10; W. G. A., 400; Mrs. Henry B. Hooker, 50; A friend, 10; X., 20,	3,051 82
Worcester county, North.	
Hubbardston, Church member,	10 00
Templeton, Cong. ch. and so.	21 15—31 15
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Douglas, Cong. ch. and so.	15 35
Princeton, Cong. ch. and so.	88 78
Shrewsbury, Mrs. Frank Pratt, for China,	5 00
Worcester, Plymouth Cong. ch., to const. M. D. A. PUTNAM, H. M.	119 31—228 44

Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Milford, Cong. ch. and so.	65 42
—, A friend,	10 00
	7,119 86
Legacies. — Chelsea, Charles A. Richardson, by Mary J. Richardson and Wm. F. Ray, Exec's,	500 00
East Charlemont, Mrs. Almira P. Leavitt, by Charles H. Leavitt,	
Ex'r, in part,	1,587 54
Newburyport, Nathaniel Smith, by Eben F. Stone, Trustee,	5,424 51
New Salem, Mrs. Eliza C. Ellis, by Daniel Ballard, Ex'r,	100 00
Northampton, Lucius C. Graves, by Mrs. Emeline C. Graves, Adm'x,	753 00
Plymouth, Amasa Holmes, by F. L. Holmes,	6 00
Waltham, Sarah Emily Albro, by Robert J. Melledge, Ex'r,	50 00—8,421 05
	15,540 91

RHODE ISLAND.

East Providence, Riverside Cong. ch.	3 60
Providence, Union Cong. ch., 172.77;	
Beneficent Cong. ch., 141.51,	314 28
Slatersville, Cong. ch. and so.	57 71—375 59

CONNECTICUT.

Fairfield county.	
Norwalk, A friend, for Bibles for the heathen,	1 00
Ridgefield, 1st Cong. ch.	33 89
Wilton, Cong. ch. and so.	65 00—99 89
Hartford county. W. W. Jacobs, Tr.	
East Hartford, Cong. ch. and so.	50 00
Granby, 1st Cong. ch. and so.	7 10
So. Glastonbury, Cong. ch. and so.	2 50
Suffield, Cong. ch. and so.	26 09—85 69
Litchfield co. G. M. Woodruff, Tr.	
East Canaan, Cong. ch. and so.	4 38
Falls Village, C. W. Hanna,	3 40
Northfield, Cong. ch. and so.	8 99
Plymouth, Mrs. Polly Fenn,	200 00
Salisbury, Cong. ch., m. c.,	2 12
Thomaston, Cong. ch. and so.	12 80
W. Winsted, A friend,	5 00—236 69
Middlesex co. E. C. Hungerford, Tr.	
Clinton, W. H. Stafford,	20 00
Durham, Cong. ch. and so.	4 00
Middletown, South Cong. ch.	89 12—113 12
New Haven co. F. T. Jarman, Ag't.	
Middlebury, Cong. ch. and so.	40 52
New Haven, Rev. S. J. Douglass,	
5: A friend, 1,	6 00
Waterbury, 1st Cong. ch. and so.	41 00
West Haven, Cong. ch. and so.	150 00—237 52
New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ, m. c.	13 64
Tolland co. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	12 00
Rockville, Union Cong. ch. to const.	
Misses J. A. WARNER, J. M. BUTLER, J. E. SNOW, S. HOLSTEIN, Mrs. E. G. WEST, Mrs. H. M. SMITH, Mrs. J. PEASE, F. GOODELL, G. B. THOMPSON, and H. L. JAMES, H. M.	1,033 59—1,045 59
Windham county.	
Westford, S. S. Stowell,	12 00
Windham, Cong. ch. and so.	39 68—51 68
	1,883 82

NEW YORK.

Brooklyn, Plymouth Cong. ch., 692.96; Ch. of the Pilgrims, Mrs. W. S. Packer, 75; Lewis-ave. ch., 20; Central Cong. Sab. sch., for 2 Bible Readers, Madura, 36; A friend, 1,000,	1,823 96
Cambria, Rev. D. T. Williams,	5 00
Corona, Union Evang. ch.	25 00

Elbridge, 1st Cong. ch.	9 15
Greene, Cong. ch.	4 60
Jamesport, Cong. ch.	6 00
Mannsville, A. M. WARDWELL, to const. himself, H. M.	100 00
Moravia, 1st Cong. ch.	14 30
New York, Broadway Tabernacle, add'l, 5; do., Dr. L. C. Warner, 500; do., A. C. Armstrong, do., 35; Mrs. Griffith and 2 daughters, 75; Miss Taft, 4,	619 00
Northville, Cong. ch.	30 80
Owego, Cong. ch.	18 00
Paris, Cong. ch.	8 25
Rutland, La. Mis. soc. of 1st Cong. ch.	6 80
Sherburne, Miss Carrie E. Pratt, to const. JOSHUA PRATT, H. M.	100 00
Steuben, 1st Welsh Cong. ch.	2 25
Syracuse, Plymouth Cong. ch.	16 85
Williams Bridge, A friend,	20 00—2,809 96
Legacies. — New York, William E. Dodge, 8th instalment, by William Jay Hunt, for the Ex'rs,	5,000 00
	7,809 96

PENNSYLVANIA.

Montrose, Friends,	10 00
Ridgway, La. Mis. Society,	5 00
Scranton, W. R. Storrs, to const. Rev. CURTIS M. GEER, H. M.	55 00—70 00

NEW JERSEY.

Bound Brook, Cong. ch.	31 13
Chester, A friend,	50 00
Newark, 1st Cong. ch.	7 00
Plainfield, Cong. ch.	226 25
Upper Montclair, Christian Union Cong. ch.	162 62—477 00

WEST VIRGINIA.

Huntington, Cong. ch.	16 61
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 65.02;	
Ralph Dunning, 50,	115 02

NORTH CAROLINA.

McLeansville, 1st Cong. ch., 2.79;	
2d Cong. ch., 2.21,	5 00

FLORIDA.

Crescent City, D. W. Burton,	4 00
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ALABAMA.

Florence, N. W. Bates,	4 00
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ARKANSAS.

Fort Smith, C. Denton,	1 00
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TEXAS.

Boerne, A friend,	25 00
Paris, Cong. ch.	19 55—44 55

OHIO.

Alliance, 1st Cong. ch.	7 60
Ashtabula, 1st Cong. ch.	23 00
Bellevue, Cong. ch., 47.75; Mrs. Stahl, for Pakarich, Turkey, 10,	57 75
Burton, Cong. ch.	43 25
Cincinnati, Mr. McCoy, for Bibles for India,	1 00
Cleveland, Park Cong. ch. (first benev. contribution),	25 00
Delaware, William Bevan,	5 00
East Liverpool, Mrs. H. T. Kitchel,	500 00
Elyria, Cong. ch.	74 84
Fredericksburg, Cong. ch.	12 20
Kelloggsville, Isaac Amor,	3 00

Kent, 1st Cong. ch.	10 00
Kinsman, 1st Presb. and Cong. ch.	51 00
Lenox, Cong. ch.	8 25
Mansfield, Cong. ch.	50 00
Marysville, Several children, for Bibles for India,	45
Mt. Vernon, W. G. Sperry,	10 00
North Bloomfield, Cong. ch.	3 03
Oberlin, 1st Cong. ch., Mrs. C. G. Finney, 20; Miss C. M. Nettleton, 5; J. B. Clarke, 3,	28 00
Paddy's Run, Cong. ch.	26 70
Rootstown, Cong. ch.	24 20
Simons, O. F. Chase, for Africa,	1 00
Springfield, Lagonda-ave. Cong. ch.	15 92
Syracuse, Cong. ch.	2 00
West Andover, Cong. ch.	10 00—993 19

ILLINOIS.

Abingdon, Cong. ch.	21 35
Bartlett, Cong. ch.	11 00
Chicago, U. P. Cong. ch., 348.14; do., m. c., 11.59; South Cong. ch., m. c., 10.75; Prada subscribers, by Rev. E. A. Adams, 5.85,	376 33
Earlville, J. A. D.	25 00
Farmington, Cong. ch.	40 62
Griggsville, Cong. ch.	37 41
Kewanee, Cong. ch., add'l,	30 00
Lincoln, R. W. Crowell,	5 00
Sycamore, 1st Cong. ch.	86 18
Tolona, Mrs. L. Haskell,	10 00
Victoria, Mr. and Mrs. E. Coleman,	5 00
Wauponsie Grove, Cong. ch.	13 58
Wilmette, Mr. Smith,	5 00
Woodburn, Cong. ch.	4 60
—, Unexpected,	300 00—971 07

MISSOURI.

Kansas City, Olivet ch., La. Mis. Soc.	5 00
St. Louis, 3d Cong. ch.	26 30—31 30

MICHIGAN.

Detroit, Mary F. Leach, for Japan,	3 00
Hancock, Cong. ch.	6 50
Hillsdale, Mary Smith,	10 00
Irving, Cong. ch.	3 50
Manistee, 1st Cong. ch.	20 00
Middleville, Cong. ch.	9 12
Orion, Cong. ch.	8 25
Stockbridge, Mrs. Rhoda W. Reynolds,	100 00
Webster, 1st Cong. ch.	9 00—169 37

WISCONSIN.

Antigo, Cong. ch.	21 65
Beloit, Rev. Jeremiah Porter,	50 00
Delavan, Charles T. Smith,	100 00
Eau Claire, 1st Cong. ch.	29 71
Genoa Junction, Cong. ch.	4 00
Janesville, 1st Cong. ch.	25 00
Milton, Cong. ch.	10 74
Milwaukee, Grand-ave. Cong. ch.	98 61
Peshigo, Cong. ch.	4 20
Wild Rose, A. J. Humphrey,	5 00—357 91

IOWA.

Alden, Cong. ch.	10 55
Corning, Cong. ch.	15 70
Dunlap, Cong. ch.	17 80
Farmington, M. H. Cooley,	2 00
Independence, Rev. W. S. Potwin,	5 00
La Grand, A friend, for preacher in No. China,	35 00—86 05

MINNESOTA.

Cannon Falls, Cong. ch.	10 00
Lake City, Cong. ch., toward salary of Miss Hewitt,	11 93
Mankato, Cong. ch.	15 57
Milford, Cong. ch.	13 00
Minneapolis, Fifth-ave. Cong. ch.	16 06
Wabasha, Cong. ch.	20 76
Zumbrota, Cong. ch.	43 20—130 52

KANSAS.

Carbondale, Cong. ch.	5 00
Elmdale, 1st Cong. ch.	4 00
Lawrence, Plymouth Cong. ch.	69 84
Parsons, 1st Cong. ch.	6 00—84 84

CALIFORNIA.

Alameda, Cong. ch.	35 00
Ferndale, Cong. ch.	10 00
Oakland, 1st Cong. ch., 189.09; Plymouth-ave. ch., 4.05; Harry Perks, for Yu-chou station, China, 2.60,	195 74
Petaluma, Cong. ch.	21 15
San Francisco, Plymouth Cong. ch., 11; Green-st. Cong. ch., 7.10; Olivet Cong. ch., 2.10; Cong. Chinese For Miss. Society, 9.95,	30 15
Woodbridge, Mr. and Mrs. G. W. Skey, 5; Mrs. Margaret Skey, 5,	10 00—302 04

COLORADO.

Montrose, Cong. ch.	7 20
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WASHINGTON.

Ritzville, Peter Och, 2; Conrad Scherman, 1,	3 00
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NORTH DAKOTA.

Jamestown, Mrs. M. S. Wells,	5 00
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SOUTH DAKOTA.

Yankton, J. R. Sanborn,	25 00
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WYOMING.

Big Horn, Cong. ch.	5 00
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DOMINION OF CANADA.

Province of Ontario.	
Guelph, Y. P. S. C. E., towards salary of Miss M. A. Clarke, Africa,	20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Broosa, Leslie and Douglas Crawford, for China, India, Africa, and Micronesia, 4; Constantinople, Rev. and Mrs. H. S. Barnum, 25; do., Rev. and Mrs. J. K. Greene, for Japan, 10; do., Rev. Elias Riggs, 3.98; Monteshe, Cong. ch. (160 ps.), 7.06; Monastir, Congregation (230 ps.), 10.12; Pera, First fruits, Armenian Teacher, 4.40,	64 56
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	9,529 57
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	4,617 50

MISSION SCHOOL ENTERPRISE.

MAINE. — Auburn, Y. P. S. C. E. of High-st. ch., 5.25; Castine, Cong. Sab. sch., 5; Machias, Y. P. S. C. E., 3.40; Milltown, Cong. Sab. sch., for Boys' school, Turkey, 83; No. Bridgton, Y. P. S. C. E., for work in Bulgaria, 4; Southport, for the Bardezag High school, 5,	105 65
NEW HAMPSHIRE. — Tilton, Infant class in Cong. Sab. sch., 6; do., The K. R. T. Soc., for students in Doshisha, 25; West Lebanon, Y. P. S. C. E., 3.93,	34 93
VERMONT. — Lowell, Y. P. S. C. E., 2; Montpelier, 7 young people, for pupil in Cen. Tur. College, 25.55,	27 55
MASSACHUSETTS. — Attleboro Falls, Y. P. S. C. E. of Central ch., 2.50; Boston, Y. P.	

S. C. E. of Union ch., for student in Pasumalai Sem., 25; do., 2d Cong. Sab. sch. (Dorchester), 12.41; do., Y. P. S. C. E. of Pilgrum ch. (Dorchester), for North China, 5; do., Y. P. S. C. E. of Cen. ch. (J. Plain), 5; Globe Village, Y. P. S. C. E., 10; Hyde Park, 1st Cong. Sab. sch., 11.67; Lakeville, Precinct Sab. sch., 10; Longmeadow, Y. P. S. C. E., 1.60; Lynn, Currier Y. P. S. C. E. of Central ch., for pupil in Erzzroom High school, 10; do., Y. P. S. C. E. of 1st ch., 5; Magnolia, Y. P. S. C. E., 3.50; Northampton, Class of young ladies in Edwards Cong. Sab. sch., 5; Peabody, Y. P. S. C. E. West Branch of 2d ch., for pupil in Erzzroom High school, 10; Raynham, Y. P. S. C. E., 2; Saundersville, Y. P. S. C. E., 5; Sherborn, Y. P. S. C. E. of Pilgrum ch., 6; Spencer, Y. P. S. C. E., 10; Springfield, Y. P. S. C. E. of Memo. ch., for Volunteer Fund, 25; Westfield, 1st Cong. ch., for boy in Broosa school, 25; West Newton, Cong. Sab. sch., 25; Woods Holl, Y. P. S. C. E., 4.06.	
RHODE ISLAND.—Providence, Union Cong. Sab. sch., 25; Woonsocket, Y. P. S. C. E. of Globe Cong. ch., 5.	
CONNECTICUT.—Baltic, Y. P. S. C. E., for pupil in Ceylon, 8; Bristol, Y. P. S. C. E., 5; Lyme, Y. P. S. C. E., 2.50; Middletown, 1st Cong. Sab. sch., 30; do., Tiny Mission Helpers, for pupil in Erzzroom High school, 10; Norwich, 2d Cong. Sab. sch., 11.36; Pomfret, Y. P. S. C. E., for pupil in Erzzroom High school, 10; Rockville, Union Cong. Sab. sch., for school at Bar-	
dezag, 32.50; Salisbury, Cong. Sab. sch., 11.77; Thomaston, Y. P. S. C. E., 7,	128 13
NEW YORK.—Buffalo, Niagara-sq. Peo. ch., Y. P. S. C. E., for 2 pupils in So. Africa, 10; Fairport, Y. P. S. C. E., 10; Malone, Cong. Sab. sch., for work in Broosa, 50; Rutland, 1st Cong. Sab. sch., 4; Syracuse, Y. P. S. C. E. of Plymouth ch., for Bardezag High School, 4.40.	78 40
PENNSYLVANIA.—Drifton, Welsh Cong. Sab. sch.	3 00
NEW JERSEY.—Cedar Grove, Y. P. S. C. E.	7 00
OHIO.—Berea, Y. P. S. C. E. of 1st Cong. ch., for Africa, 2.08; Elyria, Cong. Sab. sch., 40; Greenwich, Y. P. S. C. E., 1.25; Madison, Central Cong. Sab. sch., 17,	60 33
ILLINOIS.—Chicago, New Eng. ch., Boys' mis. soc., 15.01; do., Evanston-ave. Sab. sch., 12.01; Rogers Park, Y. P. S. C. E., for China, 5.25; Sublette, Cong. Sab. sch., 5.28,	37 55
MICHIGAN.—Flint, Cong. Sab. sch., 2; Harrison, Y. P. S. C. E., 1.30; Hillside, Mary Smith, 30c.	3 60
WISCONSIN.—West Superior, Y. P. S. C. E.	6 50
IOWA.—Clay, Cong. Sab. sch., 2.30; Corning, Y. P. S. C. E., 3.80; Dubuque, Cong. Sab. sch., 5.28; New Hampton, Y. P. S. C. E. of 1st Cong. ch., for Marsovan, 3; Postville, Y. P. S. C. E., 10,	24 38
KANSAS.—Lawrence, Cong. Sab. sch.	30 16
CALIFORNIA.—Riverside, Y. P. S. C. E., for student in Theol. Sem., Adams, So. Africa,	15 00
SOUTH DAKOTA.—Redfield, Cong. Sab. sch.	2 50
	813 42

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Calais, Y. P. S. C. E., for girl in Micronesia,	12 00
VERMONT.—Brookfield, 2d Cong. Sab. sch., 9.06; So. Royanton, Cong. Sab. sch., 10.91,	19 97
MASSACHUSETTS.—Auburndale, Y. P. S. C. E., for preacher in Marshall Islands, 25; Brookfield, La. Mis. Soc., for Mrs. Logan's work, 11,	36 00
RHODE ISLAND.—Kingston, Cong. Sab. sch.	10 00
CONNECTICUT.—Middletown, 1st Cong. Sab. sch.	39 00
NEW YORK.—Brooklyn, East Cong. Sab. sch.	25 00
CALIFORNIA.—Ferdale, Cong. Sab. sch.	2 00
AFRICA.—Bailundu, Church of Christ, 4.56; Mrs. M. M. Webster, 2,	5 56
SANDWICH ISLANDS.—Honolulu, C. N. Church, for support of Miss Hoppin, Kusaie,	150 00
	300 53

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Calais, 1st Cong. Sab. sch., for pupil, Jaffna, Ceylon, 10; Rockland, from "Golden Sands," for boy in Bardezag High School, 25,	35 00
NEW HAMPSHIRE.—Concord, Y. P. S. C. E. of South ch., for scholarship in Ana. Coll., 15; Milford, 1st Cong. Sab. sch., for scholarship in Boys' High School, Bardezag, 25; Nashua, S. C. Bartlett, Jr., forevang. fund, Kyōto, 20,	60 00
VERMONT.—East Hardwick, Y. P. S. C. E., for native preacher in Japan, 8.46; Pittsford, Cong. Sab. sch., for organ for Bitlis, 15,	23 46
MASSACHUSETTS.—Amherst, E. P. Felt, for student in Japan, 13.01; Brookline, A friend in Harvard ch., add'l for Girls' High Sch., Bombay, 450; Campello, Ladies, for boy in Bardezag High School, 25; do., South Cong. ch., for work of Miss Wheeler, 10; E. Somerville, Franklin-st. Sab. sch., for do., 12.02; Haydenville, "Light Bearers," for grl in school of Mr. Chandler, 20; Holyoke, "I'll try" mission band of 2d Cong. ch., for use of Mrs. Stanford, Kyōto, 60; Lowell, Y. P. S. C. E. of Highland ch., for use of Mr. Pettie, Japan, 20; Malden, 1st Cong. ch., for the poor, care Dr. Greene, Constantinople, 30; Milton, M. L. R., for use of Rev. H. Fairbank, India, 50; Newton Centre, Extra Cent-a-Day Band,	
for teacher at Kumbhari, India, 50; North Weymouth, Y. P. S. C. E., for work of Rev. G. A. Wilder, South Africa, 4.25; Princeton, Little Arthur's bequest, for native evangelist, Madura, 60; do., Mr. and Mrs. Pratt and Miss Merriam, for Ahmednagar, 3.50; Somerville, Henry Peirce, for Foochow, 11; Stoneham, Cong. ch., for work at Sofia, 44.30; Woburn, Y. Men's mis. club, for boy, Madura, 30,	893 08
RHODE ISLAND.—East Providence, Y. P. S. C. E. of United Cong. ch., for Tung-Cho,	3 00
NEW YORK.—Brooklyn, Lead a Hand Soc. of Westminster Presb. ch., for scholarship Anatolia College,	25 00
PENNSYLVANIA.—Scranton, Presb. Sab. sch. class, for Russian work at Erzzroom,	12 00
DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch., for scholarship in Anatolia College,	40 00
OHIO.—Cleveland, Mrs. M. G. Street, for Miss Cozad's work, 10; Oberlin, Prof. Powers' Bible class, for scholarship, Ana. College, 18,	28 00
ILLINOIS.—Chicago, A lady, for Miss Dudley's work, Kōbe, 40; do., Rev. C. F. Gates, for students, Mardin, 35; do., 1st Cong. ch., for "student giving notes," at Mardin, 25; Geneva, Cong. ch., for Mr. Gregorian's work, Turkey, 18.91,	118 91

MICHIGAN. — Detroit, Mary F. Leach, for books for Kôbe school,	30 00
KANSAS. — Manhattan, Y. P. S. C. E., for work of Rev. M. A. Crawford, Mexico,	3 20
CALIFORNIA. — Mills College, Tolman Band, for native teacher, Madura,	20 00
CANADA. — Cowansville, Y. P. S. C. E., for boy in Bihé,	14 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For add'l appropriations, for Western Turkey,	1,172 60
For Misses Patrick and Dodd, Constantinople,	270 00
For add'l loss on silver, in Mexico,	221 67
„ organ for American College for Girls, Constantinople,	50 00
For special objects in various missions,	428 53--2,142 80

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
For music teacher, Kôbe Home,	400 00
„ last year's deficit in do. expenses,	300 00
„ Miss Nancy Jones' house,	125 00
„ Miss Houston's housekeeping outfit,	100 00
For extra pupils in Wadale schools,	45 00—970 00

4,418 45

Donations received in February,	37,819 12
Legacies „ „	16,087 13
	53,906 25

Total from September 1, 1890, to February 28, 1891: Donations, \$221,374.97 : Legacies, \$99,633.47 = \$321,008.44.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MASSACHUSETTS. — Chicopee, Primary class in 2d Cong. Sab. sch., 4; Newburyport, Miss M. A. Dimmick, 10; Pepperell, Frank Tracy, 1.50; Henry-Miner, 1.50; Westfield, 1st Cong. ch., 25,	42 00	ILLINOIS. — St. Charles, Cong. Sab. sch.	10 00
CONNECTICUT. — Gilead, Cong. Sab. sch., 8.50; Rockville, Union Cong. Sab. sch., 30,	38 50	MICHIGAN. — Ann Arbor, 1st Cong. Sab. sch.	10 00
NEW YORK. — Middletown, 1st Cong. Sab. sch., 20; Sherburne, King's daughters, 5,	25 00	CALIFORNIA. — Campbell's Station, Cong. Sab. sch.	4 42
TENNESSEE. — Sherwood, Y. P. S. C. E. of Union ch.	2 42	AFRICA. — Bailundu, Church of Christ, 10; Helen H. and Mabel M. Stover, 10,	20 00
		Previously acknowledged,	152 34
			3,984 47
			4,736 81

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND. FOR SUFFERERS IN CHINA.

MAINE. — Portland, W. B. M. Auxiliary,	95 00	NORTH CAROLINA. — All Healing, Three teachers in Jones Seminary, by M. L. Sturtevant,	5 00
NEW HAMPSHIRE. — Exeter, Rev. Jacob Chapman, 5; do., Rev. Geo. E. Street, 5; Keene, Friends, 25,	35 00	FLORIDA. — Winter Park, Rev. C. M. Livingston,	3 00
VERMONT. — Bennington, 1st Cong. ch., 17.32; do., 2d Cong. ch., 35.94; Montpelier, Cong. ch., 7.10; St. Albans, Cong. ch., 45; St. Johnsbury, North and South ch's, 27.50; Vergennes, Cong. ch., 12.50; Vershire, Wm. Mattoon, 1; Woodstock, Cong. ch., 25.86,	173 22	OHIO. — Alliance, Mrs. J. M. Thomas, 1; Cleveland, Rev. H. A. Schaffler, 10; Mt. Vernon, R. Elizabeth Pratt, 10,	21 00
MASSACHUSETTS. — Amherst, Rev. G. S. Dickerman, 10; Boston, Chinese Sab. sch. of Clarendon-st. Bapt. ch., 10; do., A friend, 2; Bridgewater, Lewis S. Hopkins, 3; Brockton, Friends, 10; do., A working girl, 3; Dorchester, 2d Cong. Sab. sch., 35; Fall River, "Mary," 6; Newton, A friend, 5; Newton Centre, A grateful family, 10; Norfolk co., B. C. M., 10; Roxbury, Poor mothers' meeting, 1; Saundersville, Y. P. S. C. E., 5; So. Framingham, Grace Cong. ch., 50; So. Hadley, Bertha Holbrook, 1; Springfield, King's Helpers of North ch., 1; Wakefield, S. M. A., 5; Wayland, Mrs. C. S. Hartwell, 2; Worcester, T. W. Thompson, 10,	179 00	ILLINOIS. — Blue Island, Cong. Sab. sch., 12; Chicago, A friend, by W. L. G. and Co., for use of Rev. H. Kingman, 5; Evanston, Mrs. B., 1; Hinsdale, Cong. Sab. sch., 30; Marseilles, Y. P. S. C. E., 12.53; Oak Park, Mrs. Mary E. Pallet and daughter, 3; Winnetka, Cong. Sab. sch., 6.11,	69 64
CONNECTICUT. — Bristol, A friend, 1; Hartford, D. H. Wells, 25; New Haven, Ch. of the Redeemer, 30.62; do., Y. P. S. C. E. of Humphrey-st. ch., 10.42; do., Rev. Timothy Dwight, D.D., 20; Westville, Cong. ch., 34.81,	121 85	WISCONSIN. — Beloit, G. M. P., 5; River Falls, W. B. M. Auxiliary, 6.75,	11 75
NEW YORK. — New York, Miss D. M. Douw, 50; Palmyra, Mrs. Horace Eaton, 2,	52 00	IOWA. — Dubuque, Friends, 12; Oskaloosa, A friend, 1; Tipton, Rev. G. D. Gurley, 3.25,	16 25
NEW JERSEY. — Passaic, Some of Miss Demorest's pupils,	5 00	KANSAS. — Comet, Fay Lynch, 82c.; Kansas City, Mrs. M. P. Ford, 2,	2 82
		COLORADO. — Boulder, Harriet D. Harlow, 4; do., Mrs. L. P. Wolcott, 1,	5 00
		CALIFORNIA. — Pasadena, Hannah F. Tyler, 5; San Bernardino, Miss V. C. Murdock and friends, 7,	12 00
		CANADA. — Montreal, Abner Kingman,	43 00
		MANITOBA. — Treherne, D. MacArthur, 20; do., Rev. D. Munroe, 10; Rev. H. W. Fraser, 5,	35 00
		Previously acknowledged,	885 53
			1,631 36
			2,516 89

FOR YOUNG PEOPLE.

WHO ARE THE ARMENIANS?

BY REV. J. E. PIERCE, OF BARDEZAG, TURKEY.

I WONDER how many of the young people who read the *Missionary Herald* really know who the Armenians are. Probably they do know that many of them live in Turkey, and so take it for granted that they are Turks. If you were to ask your older friends who these people are, I presume the most of them would reply, "Turks, of course ; don't they live in Turkey?"

Now, the truth is, although they live in Turkey, you cannot insult an Armenian more than to call him a Turk. He resents it as much as you would to be considered an American Indian. Shall I tell you, then, who they are? Having lived among them for nearly twenty-three years, and for the greater part of that time having been at the head of an Armenian Boys' Boarding School, I have had ample opportunity to learn how strong is their national feeling and how much pride they take in telling of the antiquity of their race.

They trace their origin to Haig, son of Togarmah, a great-grandson of Noah (Gen. 10 : 3), from whom they call themselves Haiks. They claim that Haig was one of the overseers in building the Tower of Babel, and that not being willing to adopt the worship of Bel, the founder of Babylon, he moved north and settled among the mountains of Ararat, in the land now called Armenia, in



HAIG, THE FOUNDER OF THE ARMENIAN RACE.

honor of one of their kings, a descendant of Haig. They also claim that their language, if not the original tongue, is certainly one of the most ancient.

All this may be true, and it may not, but it is certain that the Armenians flourished in what is now Turkey long before the Turks, as such, were even

heard of, and that they maintained a dynasty of their own for three thousand years, or till the fourteenth century ; since which time they have been in subjection to the Turks, but have not adopted their language, their religion, or their customs.

The Armenians were generally idolaters till about the fourth century, when they adopted Christianity as their national religion, to which they still adhere ; while the Turks are all Mohammedans.

The original home of the Armenians was in the interior of Asia Minor, around Mount Ararat, in the vicinity of Lake Van, on the banks of the Euphrates and the Aras ; but they are now widely scattered throughout Turkey, as well as in Russia and Persia. They are a bright, intelligent people, peaceable, and chiefly engaged in agriculture and trade. They are among the most enterprising business men of Turkey. For mutual protection they live in villages or cities. In



PART OF THE TOWN OF BARDEZAG.

some parts of Armenia the villages are exceedingly poor, the houses being very rude, with flat roofs, and often partly under ground. The one door is very low, through which enter the fowls, cattle, horses, sheep, and buffaloes, as well as the men, women, and children. A sample of the better class of villages may be seen in the accompanying picture, which shows a portion of Bardezag, a town situated about sixty miles southeast from Constantinople among the mountains of old Bithynia. It is purely an Armenian village, of about 8,000 inhabitants.

In this village we have had our home for nearly thirteen years, and here too is the Bardezag High School for Boys, in which some of you are interested, which, with its excellent teachers, superior course of study, and invaluable Self-help Department is doing much to provide a Christian education for Armenian boys, who come to it from all parts of the country. It is a boarding school, and is the only one of its kind within an area larger than that of the New England States.

The number of pupils ranges from 90 to 130. More than 400 different individuals have already been connected with it as pupils, representing 40 different villages and cities. The course of study includes all the common branches, together with the higher mathematics, natural sciences, history, French, English, and Turkish; also, daily lessons in the Bible. A skilful Christian man is in charge of the Self-help Department, and now has about twenty-five boys under his care, who work from three to five hours per day and give the remainder of their time to study. The proceeds of their labor go to pay their board. More than sixty young men have already graduated from the institution, many of whom



CLASS IN THE BARDEZAG HIGH SCHOOL.

are doing good work as teachers and preachers among their own people. The picture above gives a good idea of the kind of boys who are being educated. At the time the picture was taken they formed our sophomore class. Most of them graduated in June, 1890. If you could only see the boys as they are when they first come to us, you would understand, at once, what a wonderful change Christian education brings, not only in thought and feeling, but in personal appearance as well.

The picture on the next page shows a typical Armenian family. The old patriarch is seen in the centre, leaning on his staff. His four sons are seated on either side, the eldest on his right, while the women and children of the household are grouped about them. They all live in one house, and eat at one table. As the old father is too feeble to manage their business, the oldest son is now the head of the family; all the others being subject to him.

This family live on the shores of Lake Nice, not far from the old city of Nice, famous for the Council which assembled there in A.D. 325.



AN ARMENIAN FAMILY.

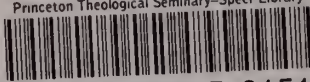
One of the boys is a graduate of the Bardezag High School. You will have no difficulty in picking him out.

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